# CHRISTIAN

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TERMS OF THE REFLECTOR,

#### REMITTANCES.

s are allowed to forward money in paymet

#### AGENTS.

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Charles H. Hill, Worcenter and County.
Joseph Atkins, Buffato, N. Y.
T. B. Underwood, Thompson, Ct.
H. Bacon, Foxboro', Mass.
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TRAVELLING AGENTS. Rev. L. C. Stevens, for the State of Maine. Peleman Williams for Massachusetts. Horace H. Smith for New Hampshire. S. G. Nourse for New York.

### The Samily.

#### The Parent's Loss.

A few months ago I buried my eldest him, a delicate, sickly child from a baby, it is performed. Thus a high-minded had been down for nearly a fortnight with the nature of the disease, I used every precaution that prudence suggested to guard the other members of my family against it. But of this one, my eldest, I woman, the voice of nature is so powerkept a vigilant eye upon him, and especially forbade his going into the pools and docks near his school, which he was favor of woman in her private and domesprone to visit.

with a long day's hard labor, and vexed pansive powers of usefulness with which to war and to peace—gods addicted to at some little disappointments, and found women are endowed, suffer from want of that he had also just come into the house, and that he was wet, and covered with dock siduously to their domestic duties. I am mud. I taxed him with disobedience, but I sternly checked him; when with a mute, sorrowful countenance, and a swelling breast, he turned away and went slowly to his chamber. My heart smote their influence being properly chosen and me even at the moment, though I felt instructed, they would find ample opporconscious of doing but a father's duty. But how much keener did I feel the pang sure that in their absence the machinery when I was informed in the course of the they had set in motion would still conevening by a neighbor, that my boy had tinue to work, and work well. gone to the dock at the earnest solicitation of a younger and favorite playmate, fusion and neglect at home—filial appeals and by the especial permission of his school-master, in order to recover a cap lated—husbands, sons and brothers rebelonging to the former, which had blown ferred to servants for all the little offices off the wharf. Thus I learned that what I had treated with unwonted severity as a of the family may hurry away at the apture, which, forgetful of self, had hazarded perhaps life for another. It was but the however laudable the object for which quick prompting of that manly spirit they met, there would be sufficient cause which I had always endeavored to engraft upon his susceptible mind, and the blush of burning shame, when they manifested itself on more than one oc-

ness, and resolve to make amends to his ter's business will feel little pleasure in grieved spirit in the morning! Alas! that listening to, and which those whose morning never came to him in health. charity has not begun at home ought Before retiring for the night, however, I never to appropriate to themselves. crept to his low cot, and bent over him. A tear had stolen down upon his cheek, and rested there. I kissed it off; but he slept so sweetly and so calmly, that I did day he awoke with a raging fever on his only absolutely wicked books, but to debrain, and in forty-eight hours was no spise frivolous and trifling books, that more! He did not know me when I was are calculated to impart little or no valfirst called to his bedside, nor at any mo- uable information, but to deprave their ment afterward, though in silent agony I taste, and to inflame their passions. To bent over him till death and darkness this belong the whole catalogue of novels; closed the scene. I would have given the writer excepts not those of Walter

day I found some rude pencil sketches which it was his delight to make for the Beligious & Family Newspaper, amusement of his younger brother; today, in rummaging an old closet I came across his boots, still covered with dockmud, as when he last wore them; and every morning and evening I pass the' and strengthen a taste for novels; and though you have long known it, you can now there are but few. There is a ground where his voice rang the merriest When sent to one individual, and payment received in advance: For \$2, one cony—For \$12, seven copies—For \$2.0 in cony—For \$12, seven copies—For \$2.0 in cony—For \$12, seven copies—For \$2.0 in substituted copies. Ministers who will procure five subscribers shall receive their own paper graits so long as they shall send us annually \$10 in advance for the same.

All commandications to be addressed, FUST PAID, to WELIAM S. DAMEELL, No. 9, Cornhill, Boston, to whom alone remittances must be under. from me on the night I so harshly repulsed him. Then my heart bleeds afresh. O! how careful should we all be, Postmasters are noted by the first control of the f dence, we are not laying up for ourselves the source of many a bitter tear! How cautious, that neither by inconsiderate word or look we unjustly grieve their generous feelings! And how guardedly ought we to weigh every action against its motive, lest in a moment of excitement we be led to mete out to the venial errors of the heart the punishment due only to willing crime! Alas! perhaps few parents suspect how often the sudden blow, the fierce rebuke, is answered in their children by the tears, not of passion, not of physical or mental pain, but, of a loving but grieved or outraged nature.—Knickerbocker.

#### Domestic Duties.

So entirely do human actions derive son, a fine manly boy of eight years of their dignity or their meanness from the age, who had never had a day's sickness motives by which they are prompted, until that which took him hence to be that it is no violation of truth to say, the here no more. His death occurred under most servile drudgery may be ennobled circumstances peculiarly painful to me.

A younger brother, the next in age to cheerful submission to duty, with which an epidemic fever. In consequence of truly great, than when willingly and woman, the voice of nature is so powerhad but little fear; he was so rugged, and ful in every human heart, that, could the so generally healthy. Still, however, 1 question of superiority on these two points

rone to visit.

One evening I came home wearied tic character.

Nor would the higher and more exwith care, and every agent acting under

which, young as he was, had already heard the women of England and their virtues spoken of in that high tone of approbation and applause, which those How bitterly did I regret my harsh- who aspire only to be about their mas-

Mrs. Ellis's Women of England.

### Books for Children.

not venture to disturb him. The next | Children should be taught to shun not worlds to have whispered one kind word in Scott. Novels are the mental poison of his ear, and have been answered; but it was multitudes. Many a Sabbath-breaker denot permitted. Once indeed a smile, I votes his Sabbath to novels, and wastes. thought of recognition, lighted up his eye, on their deluding pages, those sacred and I leaned eagerly forward. But it hours, which in a little while, "worlds passed quickly away, and was succeeded would want wealth to buy." For this by the cold, unmeaning glare, and the profane purpose, in large towns, more of

### Selections.

#### Darkness of Heathenism.

-From Parental Care."

[Among the evening addresses made at the late meeting of the American Board at Nor-wich, was one from the Rev. Dr. Scudder. It is so interesting that we transfer it to our col-

Dr. S. then addressed the audience in

most striking and impressive manner. Coming, said he, directly from a heathen land, I might tell you much of the darkness and death with which it is coveredmuch of the miseries of the 130 millions of perishing heathen among whom I have had my residence—130 millions of immortal souls posting to the judgment, deprived of all true knowledge, of all spiritual privileges, and who know nothing of God or of Christ, and among the thousands of whose temples, not one has been dedicated to the true God. I could tell you of their 30 millions of gods-gods, some black, some white, and some blue, gods of all shapes and all sizes, some human, and some bestial-some holding spears and clubs-some mounted on elephants, others on rats, on peacocks, and on serpents-gods in every form of beauty and deformity-gods dedicated to folly and to wisdom, to cruelty and revenge, adultery, to theft, to murder, and to every vice comprised in the apostolic catalogue of human crimes-and to vices which the rifice upon her bloody altars. I could tell of ceremonies in her service, at which the blood would curdle-of victims whose flesh is cut from their bones while living. O. I could say much-too much of the manner in which the noor heathen grope in darkness, endeavoring in vain to propitiate their dark and cruel divinitiesof their wearing iron collars-of their rubbing their bodies with ashes-of their counting beads-of their long and weariome repetition of vain and foolish prayers, one word of which they do not nderstand, of their burying themselves in the earth, of their swinging on hooks-of the fearful funeral pile, the horrid fires of rolting abominations of a heathen temple. whose heart has not bled to behold it.

honor, and every thing, through the de- among the rocks, and fed upon berries- come verdant, and the howling wilder- press the rapidity and fullness of his praying influence of novels. A more these, tamed, clothed, and in their right ness rejoice. Mothers too! if they were

thus the novels of Scott, will prepare not be too often reminded, while there is the way for the filth and obscenity of Sterne. A pious parent should teach his the last command of our risen, gracious your children you are writing out bechildren to despise all novels, as a kind Redeemer, a command which makes forehand. With you, more than with We, my brethren, are to blame for it. of reading that cannot benefit, but which will surely injure them. Children love what is interesting, and this taste may be gratified, by works on natural science, animals, birds, fishes, by history, biography, voyages and travels, &c. Whatever books they read, they should often be reminded that the Bible is The Book, the gratility as a kind of reading that cannot benefit, but which requires us never to rest until all sown image restored, and God descries his own image restored, in every human soul. On the American church devolves in a peculiar manner, this duty of sending to the heather. I say necus to rehand. With you, more than with any earthly power, abides the decision of any earthly power, abides the decision of the question, whether your sons shall to present to the churches their whole duty. We are so accustomed to fear missionary's crown. I know a mother of the race are rescued, and God descries his own image restored, in every human soul. On the American church devolves in a peculiar manner, this duty of sending the trace are rescued as the provided as the decision of the question, whether your sons shall to present to the churches their whole duty. We are so accustomed to fear missionary's crown. I know a mother of their childhood to pass, in which she did not pray for and with each one of them, that they might be counted worthy of the more. We ought to tell the churches their whole duty. We are so accustomed to present to the churches their whole duty. We are so accustomed to present to the churches their whole duty. We are so accustomed to present to the churches their whole duty. We are so accustomed to present to the churches their whole duty. We are so accustomed to present to the churches their whole duty. We are so accustomed to present to the churches their whole duty. We are so accustomed to present to the churches their whole duty. We are so accustomed to present to the churches their whole duty. We are so accustomed to present to the churches their whole duty. We are so accustomed to prese the only book, whose discoveries will the gospel to the heathen. I say pecu-ministry, Several are yet too young to long concern them, and whose instruc- liar, because no nation has so many decide—but these are already in course tions may be eternally beneficial to them young men who might be enlisted in this of preparation for that holy office, and if grand and glorious enterprise. There God permits, will lay their bones in heaare 100,000 pious young men in the then lands. Would that the church were evangelical churches of America, of full of such Hannahs.

whom at least 10,000 might, without disadvantage to any other interest, be spared for this work, and who have all the quali-Is it too great an estimate? But what appeal. does your Report tell us? Only five of He desired to say, in concluding these these are ready to go forth. Can it be? exercises, that he had felt, since coming only five out of ten thousand? From all to this meeting of the Board, an over-

a controversy with you. I urge you by needs to be done. dian provinces—in all, indeed, which are yearn over them, and flee to their rescue? crossed it, and begged that one little beyond British authority. One king recently died, whose funeral was celebrated by the burning of seven queens, two concubines, one servant, and four female at-

But I must not—they are too awful, and Beloved brethren in the ministry! are she went and again begged. For a like cruel, and disgusting to be told. And a heathen religious procession—it is beyond the powers of description, and too the call I bring from a dying world? buffeted with the waves, time after time, horrid for recital-so horrid that a French Are five missionaries all you can send? until she had borne away the whole Abbe justly said of it, that it presented a Can no more reinforcements be spared? number of her lost family. So too, if more vivid picture of hell than any other Is this mode of warfare wise? Is it the missionary work can be prosecuted earthly spectacle. Heathenism with its right to send one man to storm a fort? in the same feeling of dependence, dark orgies, its terrible sacrifices, its or to besiege a city? or three to con- stemming the tide, and buffeting the polluting practices, its soul-destroying in- quer an empire? This Board is calling surge, I never shall fear but that it will luences—O heathenism, its misery, its for young men—have you done all you go on. crime, and its blood, no one can know whose eye has not been pained, and the Searcher of hearts and say, that in addition to your last effort in prayer to the believe, when it was told him that Joseph But blessed be God, there are also Lord of the harvest, you have made was still alive. And notwithstanding all bright spots on the dark landscape—spots your last effort to bring forth laborers the evidence which his sons had brought nade radiant and beautiful by Christiani- into the harvest? Has each one of these of his existence, he was not persuaded There is the district of Tinnevali, pastors sent one representative to the until he saw the wagons sent to transport where are 15,000 native Christians. heathen? I know of one who has been him to his lost and beloved child. Then There is another luminous point at Trav- a pastor 35 years, and during that time said the afflicted old patriarch, "my son ancore, where are 600 Christians, and at has brought forward 25 youth into the is yet alive." So when I saw this fruit Tanjore and Madras, are also many who love the Lord. I could point you also to

fatal predilection can scarcely be cher-ished, than the love of novel reading. But it is time, my brethren, to come to ets with their children, to pray for the

#### Interest in Missions.

The closing address, of the same meeting at fications for it. Is it so? TEN THOUSAND which the above was made, was delivered by well-qualified young heroes of the cross? the Rev. Dr. Parker. It contains a noble

these churches, from all these youth, from all these families of pious fathers and pious mothers, are there but five? O thou bleeding, suffering, dying Lamb of God! who came down from heaven, and groaned in sorrows, and sacrificed thy life for man, is this the treatment which thou must receive from the pious youth terest, but from the intervention of other of this favored land, of these blood-bought duties, too engrossing to permit his churches! No more than five to go to attendance. But now he had felt a dethe ten hundred millions of the lost! No gree of interest in attending, which he more to go forth and proclaim thy name! never felt before. It was not from the I said that this last command makes idea that we were prosperous. It was every Christian a preacher or mission- not the thrill and exultation of a jubilee ary, or requires a substitute at his hand, that had attracted him. It was the fear Shall this not be told? Shall I hold of danger. He apprehended that a my peace under these circumstances? languor would be produced by such a I, who have come, deputized by the hopeful state of things as we were in, whole heathen world, to bear to you which would be more fatal than any their Macedonian cry, Come over and pressure of outward calamities. There help us, shall I be still? O! I dare not. is an impulsive force in adversity, with If I forget you, ye poor, perishing hea-then, let my right hand forget its cunning —let my tongue cleave to the roof of my mouth! Who are these youth upon whom thought impossible to sustain, that was my eye now rests? Who? Are there the very reason why it did sustain it. none who have the proper qualifications But now the pressure of danger is taken for the missionary work? none who are off, and perils of a different kind, but no tion. I could tell you of Kuma, whose burying in secular employments, talents less imminent, are laid upon us. We rather inclined to think they would read scolded him severely—more so than I had ever done before; and then harshly ordered him to bed. He opened his lips, for an exculpatory reply, as I supposed, and liberty afforded by the systematic regularity of their household affairs.

The Holy Ghost would not allow Paul to mention. I could tell you of Kuma, whose tone of their own minds, and the leisure and of men whose calling and profession is, to steal their fellow-beings for sactions. I could tell you of Kuma, whose tone of their own minds, and the leisure and of men whose calling and profession is, to steal their fellow-beings for sactions. I could tell you of Kuma, whose tone of their own minds, and the leisure and of men whose calling and profession is, to steal their fellow-beings for sactions. I could tell you of Kuma, whose tone of their own minds, and the leisure and of men whose calling and profession is, to steal their fellow-beings for sactions. I could tell you of Kuma, whose tone of their own minds, and the leisure and of men whose calling and profession is, to steal their fellow-beings for sactions. I could tell you of Kuma, whose tone of their own minds, and the leisure and of men whose calling and profession is, to steal their fellow-beings for sactions. I could tell you of Kuma, whose tone of their own minds, and the leisure and of men whose calling and profession is, to steal their fellow-beings for sactions. I could tell you of Kuma, whose tone of their own minds, and the leisure and of men whose calling and profession is in the feeling of congrature and of men whose calling and profession is in the feeling of congrature and of men whose calling and profession is in the feeling of congrature and of men whose calling and profession is in the feeling of congrature and of men whose calling and profession is in the feeling of congrature and of men whose calling and profession is in the feeling of congrature and of men whose calling and profession is in the feeling of congrature and of the military and o voice to arrest their fearful progress? If satisfied with meeting, and fold up our there is such an one, my brother, I have hands in the vain idea that nothing more

the sufferings of the Son of God; by all Often have I listened to the thrilling your Christian privileges; by your oblistory of an aged female relative of my gations to God; by all the enjoyments of own, in Royalston, Vt. In an early heaven; by all the solemnities of your period of the country's history, when dying hour; by the day of judgment, that the place of her residence was quite a you seriously inquire whether it is not border post, the family were suddenly your duty to hear the cry of an orphaned surprised by a fierce attack of an Indian and famishing world. O! how urgent the party. The old lady, after having seen call! A vast concourse of immortal souls, her husband murdered by a blow, and which, if collected together, would make eleven children of her family taken prisa mighty phalanx, one mile in width and oners, was permitted to remain, as not a thousand miles in length, crowding worth the trouble of securing. She each other on to an eternal doom! I followed the savages till she saw them ask, is there no compassion that will encamped by the border of a river. She endants—fourteen human beings burned ask if this plea is a valid one. Ask him Joyfully she took the recovered child, and to death. I could tell of 120,000 infants and then refuse to make any sacrifice the waves, and safely placed her precious burden beyond the reach of harm. Again

wild tossing of the fevered limbs, that lasted till death came to his relief.

Everything I now see that belonged to him, reminds me of the lost one. Yester
We in a go the fevered limbs, that these poisonous books are taken out from Bengal, where thousands have been baptive in the circulating libraries on the Saturday, than the membership, have you sought of God whether you ought not to go to the heather. We specially would the desert between the from his native land, that he finds it difficult to make his mother tongue exhaust and she laid her hand on her heart.

We specially would see that God was appearing and the visible sign. And when I saw that other brother (Dr. Scudder), so long exiled the membership, have you ought not to go to the heather. We will difficult to make his mother tongue exhaust and she laid her hand on her heart.

emotions, I thought that it was another wagon from Egypt. God has brought us unanswerable testimony of the power And if some are not as foolish, as frivolous and as baneful as others, they inspire command of Christ, a command of which, how soon would hundreds go forth, where is our difficulty? Where then is our danger? O, it comes from the lowness of our standard—from the faintness of our zeal, and the coldness of our love. that the time has come when theories of self-denial must be put into practice— when every member of the church must be just as devoted to the advancement of Christ's kingdom, as the missionary on heathen plains. And what will be the effect of this? One brother with no property will give himself. Another brother with \$1,000, will give himself and his thousand dollars. Another with two children, will lay himself and his children upon the altar. Another with ten thousand dollars, and another with a hundred thousand, will give themselves and their all to God. The rich men, the fathers of bright sons and beloved daughters, will make as entire a consecration of themselves, as Dr. Scudder. Why are not such sacrifices made all through the country? Why? Because we do not ask for them. We are afraid they will not be given, and so withhold our request. But ought they not to be given? Are there no redeemed sinners who have a hundred thousand dollars, who can feel the same simplicity and entireness of devotion as the missionary with five hundred dollars? Why do we

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devotedness? This duty must be taught with more fidelity. We must say to every convert, that the subject of your personal duty to the heathen must be laid to heart, and be prayed over with fasting. We must tell every mother, that the child we baptize must be laid on the altar of the world's redemption, to be sent, if God see fit, far hence to the heathen. O, we must claim large sacrifices-the whole heart. It is easier to give up all than a part. Like the inebriate, if asked to abandon his cups partially, he finds it impossible. The chains are still around master. But bid him to abstain entirely. and it is easily done. Ask of the church to give up the world, and hold all for God. What do we want? The spirit of prayer and holy instruction. The begun, until the church is made to feel her very soul that she must give up all to God-until every child of God goes to his altar, and with the sincerity and earnestness of Paul, exclaims, "Lord what wilt thou have me to do?" God, grant that day may not be distant!

not demand it? Only cannot the church,

bought with sacrifices and redeemed with

blood, come up to such a standard of

#### A Blessing on the Dance.

Again was Elizabeth arrayed in the garb f fashion, and ready for the amusement of the ball-room. As she stood at the glass, placing the last rose amid her clusering locks, she hastily turned round and said to me, "Why, what makes you look so sad? What is the matter?" She then threw her arms around my neck and embraced me with all the enthusiasm of her young heart. "Come, don't be sad any more-put this lovely rose in my hair and see how sweetly it will look,"

I kissed her cheek, and as I bade her good night, whispered, "Can you ask God's blessing on the dance, Elizabeth!' She gave me a quick, earnest look, and

hurried down the steps. At an earlier hour than usual, I heard Elizabeth's voice at the door. I was in my chamber, and when I went down to meet her, I found she had retired to her room. I followed her thither, wishing to see her a few moments before I slept. She supposed all the family had retired. and her door was unlocked. I entered and found her on her knees before Godhands uplifted and her streaming eyes raised to heaven. "Hear my prayer, O Lord, I beseech thee, and let my cry come before thee," was her language. I returned to her room in about half

in hour, and welcomed her home. "Yes," said she, "I have got home.

"God's blessing on the dance! Those rejoice that they still ring there. O, if God will forgive the past-if he will yet altar what I once promised to lay theremy-whole heart."

230.

We knelt together and asked God to trengthen the resolution now made in his name. Our prayers have been heard, for among the group of lovely disciples who keep near their Lord, walking in his footsteps and bearing his cross, few are more humble, consistent and devoted than the once gay and thoughtless Elizabeth G .- Episcopal Recorder.

### The Reflector.

History of the Baptist Church in Medfield.

The Baptist Church in Medfield to the Boston

In this epistle, brethren, we intend to comply with the request made some time ago by a committee chosen by your body, to be furnished with a history of this church. A more favorable opportunity to do this will never occur. In-deed, very much is already irrecoverably lost. There were individuals of our sentiments in the town as long ago as the year 1745. Soon after, Through the blessing of God and the labors of these individuals, aided by occasional visits from Baptist ministers, they so increased in number as to be organized into a branch of the Second Baptist Church in Boston, in the year 1752. By a special act of the parent church, they were authorized to issue certificates of membership in order to exempt those who belonged to their society from taxation to the "standing order." For a long time after this, in their early epistles they complain that their offorts were much crippled by the heavy ecclesiastical burdens which they were constrained to bear. Soon after they had assumed a visible form, they erected a house of worship. number as to be organized into a branch of the to bear. Soon after they had assumed a visible form, they erected a house of wership. This was dedicated before it was wholly finished. President Manning preached on the occasion. The Lord's supper was monthly administered among them, by Manning. Alden, Thompson, and Seamans.

They had, however, no stated preaching till

May, 1775. At that time, through the influ-ence of Dr. Manning, Thomas Gair, a member ence of Dr. Manning, Thomas Gair, a member of the First Baptist Church in Boston, and a graduate of Providence College, was employed. The Lord smiled on his labors, and the people of his care increased in number and strength. In August, 1776, a church was formed, composed of twenty-nine members. Nine of these had been dismissed from the first, and eight from the second, churches in Boston. It may not be unworthy of remark, that the Second Church in Boston was at that time so small, and the snale members in it so few, that it was thought in members had been previously baptized, but on account both of the distance of Boston, and its being at that time occupied by the British army, hey had not united with any church. In the ollowing month, Mr. Gair was ordained as pasfollowing month, Mr. Gair was organized as pa-tor over them. Dr. Stillman preached on the occasion, and offered the ordaining prayer; Dr. Manning gave the charge; and Rev. N. Alden presented the right hand of fellowship. All he church who then called Mr. Gair to the ministry, the candidate himself, and all the ministers who officiated at the ordination, are gone from their labors to receive their reward. Mr. from their labors to receive their reward. Gair was an able and successful minister.

enjoyed. Thirty-six were added by baptism— the greatest number that has ever been added to this church in the same year. The society also proportionably increased. The greater part of the wealth and talent in the place belonged to it. But in 1783 the years of prosperity were ended; and then ensued an age of the deepest darkness and distress. A most unhappy controversy arose respecting the origin of evil, and the divine decrees. Though they vere all sailing on an unexplored ocean, with out either a chart or a polar star, it only made them more dogmatic. The bands which had hitherto held them together in happiness were violently rent asunder; and the stronger party excluded the weaker. From the flourishing of the controversy they were so reduced in three years that they were unable to support a paster. Mr. Gair was dismissed in 1787 after a mit of twelve years. For the twenty-three success ing years they experienced the sore chastise-ments of Heaven. Indeed the church and society are not yet, nor are they likely soon to be where their ancestors were, when they forsock the plain things which God had revealed to ty-one years only nine were added by baptism, but there were 10 that died, 2 excluded, 31 dispart of the present century, the church which once numbered 80 was reduced to 24, and not more than one-half of these lived in town. Durmore than one-half of these lived in town. Dur-ing this gloomy season they were occasionally visited by Baptist ministers. The names of Clark, Alden, Grafion, Reed, Niles, Perkins and Baldwin appear on the records, who at different times came to offer their sympathy and their prayers with the remnant that was left Through this long night there were a few fe-males who put their trust in God. Only two male members then belonged to the church; one of these was away, and the other could render no assistance. In 1805 they had become so discouraged that a meeting was appointed for

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the express purpose of disbanding. But a ministering brother who happened to be present dis-

suaded them from their purpose.

In 1808 and 9, they were visited with the labors were equally divided between Medfield

and West Dedham. In the early part of Mr. G's. ministry, two men from Sharon, who had become dissatisfied with their minister on account of his Arminian sentiments, and who had asked the counsel o many ministers of their own denomination, and had invariably received the advice to reme quiet in the church, and say nothing about the heterodoxy of their pastor, still uneasy, came to Gammell. Mr. Gammell solemnly charged them to study their Bible, and as they valued the favor of God, to abide by its de They were forcibly struck by the novelty of this onition. They went home and applied themselves diligently and prayerfully to their task. The result was, that in a short time after, i. e. on Thursday, Aug. 27, 1812, Mr. Gama mell preached in a field in Sharon, under a spreading oak, and baptized those men. For two years, till a Baptist church was formed in the town, he often preached and baptized

He resigned his pastoral care of this church in 1823. In the following year he was succeeded by Rev. Joseph Ballard. The Lord was ed to bless his labors also; so that during the four years he stayed with us 41 were bap-

Rev. Moses Curtis followed him. Under his ministry we enjoyed a precious revival. He 1933 After a short interval Rev. Horatio N. Loring became our pastor, and remained with us little over three years. In 1838 Daniel W. Phillips was ordained. Last mer and fall a precious revival was en-

The last of the original members died in 1839. The last of those baptized by Mr. Gair died this year. The oldest member now in the church. was received in 1793. Only 10 are now with us who were members previous to Mr. Gammell's ordination; only seven who were baptized by Mr. Gammell. 395 have been connected with the church. There have been in all, 321 baptized, 53 received by letter, 2 restored, 175 missed, 24 excluded, 69 have died, 25 whose history is now unknown.

Five churches have been formed from this One of them has become extinct. In 1779 eighteen were dismissed to form a church in Needham. In 1789 sixteen were dismissed to form the Webster Baptist Church. In 1814, eleven were dismissed to form the Sharon Baptist Church. In 1824, twenty-five were dismissed to form the W. Dedham Baptist Church. In 1831, twenty were dismissed to form the W. Medway Baptist Church. In 1837, six were dismissed to unite with others in forming the Needham and Dover Baptist Church.

Last December ten of our number who reside in Wrentham requested and obtained permission to be formed into a branch of this church. They have had preaching ever since, two have been baptized. Whether they will eventually succeed is yet uncertain. Since the last Asso. ciation twenty have been baptized, two received by letter, one dismissed, three died, present number ninety-seven. We send as gates, Deacon J. Smith, W. P. Balch, D. W. Phillips, and with them \$3 for minutes. Accepted by the church, Sept. 18, 1842.

JOHN MASON.

#### CHRISTIAN REFLECTOR.

BOSTON, WEDNESDAY, OCTOBER 5, 1842.

#### Report of Church Epistles.

In concluding our report of the letters before the Boston Association, we shall, for the sake of brevity, omit such statements as are general or common to most churches, giving only the more remarkable facts and disting tive expressions of opinion or feeling.

The letter from WEST CAMBRIDGE CHURCH, of which bro. T. C. Tingley is pastor, recounted with lively expression of gratitude the scenes of a powerful revival, the first ever enjoyed in the place! The deepest despondency was succeeded with realizations the most delightful. The church prayed-and when with faith and ardor they began to work as well as pray, the blessing came down. was employed, and his labors greatly blessed. In the Sabbath school, one class of nine young ladies, who a few months out hope, have all been baptized. So also the last of a family of eight children. A large and entire choir of singers is embraced among the saints, and the congregation was never so large as at the present

The ROXBURY letter was fraught with happy intelligence, of course. Our readers have been informed of the prosperity of that church, under the ministry of bro. Caldicott. Numbers apply for seats, in their house, who cannot be accommodated, and the organization of another church is proposed. They think this is the true policy of the church of be divisions as often as practicable, that so the churches may be multiplied. They ask if a church is what it ought to be, when it becomes so large as to be very easy in its circumstances, and not weak enough to employ half its members. Their opinion is, that in this respect, "there is that scattereth and yet increaseth, and there is that withholdeth more than is meet, and it tendeth to poverty." An excellent idea, and we hope the churches in this city will weigh it. There ought to be two or three more churches established in this city immediately

The letter from RANDOLPH CHURCH WAS A tale of mingled joy and sorrow. The glorious revival, the arduous and incessant toils of the lamented Peabody, his sudden and most afflictive death, the settlement of his successor, bro. Clark, are the eventful incidents of their history for the last year-all which were touchingly and appropriately noticed in their

WEST DEDHAM CHURCH, settled a pastor, bro. J. B. Damon, last October, and has prospered since. They have passed resolutions dis-fellowshipping slave-holders, and report a gradual increase of Anti-slavery feeling in the

The Church at HINGHAM has also settled a pastor, bro. Sereno Howe, and been blessed with a precious revival. Results have proved that it was not the work of men but of God. Delightful evidences were given of the efficacy of fervent prayer.

The letter from FRAMINGHAM CHURCH, an admonitory hint on the intercourse of Baptists, as churches, with Unitarians; and expressed the opinion that the

was wrong in itself and bad in its tendenci We presume the remarks were well received,

exhibited by any Baptist church merits rebuke.

The Federal Street Church, expressed gratitude for God's recent mercy in sparing the life of their beloved pastor, when suddenly attacked and brought low by disease. He is now convalescent. The revival influences enjoyed by this church were noticed at length. Also the great number of young men, and hold a child's meeting of prayer and who have gone from the church into the Christian ministry. Two have been ordained menced singing the familiar melody: during the last year.

during the last year.

The Church at East Cambridge, said in their letter that there was one command to which they had not been able to render obedience—viz, "Owe no man anything," with the sweet song just passing from her dying they are still encumbered with the debt for They are still encumbered with the debt for the land of Canaan, "when, as she stooped over the brink of the stream to pluck a May flower that bloomed between the waters, with the sweet song just passing from her dying lips! Thus did that gentle spirit pass from the Jordan of earth to the Canaan of Heaven." their meeting-house, although their numbers have much increased during the last year. world's goods, though they may have too nuch of its spirit. They would like to meet ove their place of worship from their shoulders. It is an uncomfortable load to carry, year after year. The Church has enjoyed

nuse it was too small for their congregation. They too have shared in revival influences.

n benevolent enterprises.

The letter from the SOUTH BAPTIST CHURCH. oston, Thomas Driver pastor, was one of the blessed with a revival. interesting read. The following incidents were reported, connected with the city, have nearly completed their meeting revival they have enjoyed.

"One female, who had been to meeting but once for five years, and whose husband had said she must obtain a religion she could secure at home, and before she saw either a meeting-house or a minister, was brought to submission to God. Another female, about 65 years of age, had her attention arrested by hearing an infidel say, several times (manifestly for the purpose of ridiculing piety, and Bro. Knapp who preached from the passage), 'Frepare to meet thy God.' A man who had commenced life with a large fortune, and run the whole round of dissipation, was converted commenced life with a large fortune, and run the whole round of dissipation, was converted at the eleventh hour. Having spent a large share of his capital in prodigality and vice, he was asked by a friend, 'How do you feel when you think of what you have done?' 'Think,' said he, 'do you think I am such a — fool as to stop to think.' He was taken sick; when he recovered, he tried to return to his old habit of drinking spirits, but found his head to wask. He then resorted to wine, but this was too strong for him; cider and beer used him no better. The consequence was, he began to the propose of the divine government, the joys of heaven and the pains of hell, the doctrine of atonement and of justification by faith, the influence of the people, in somewhat rough, but honest, the duty of repentance and the absolute necessity of being born again, were set before the people, in somewhat rough, but honest, the duty of repentance and the absolute necessity of being born again, were set before the people, in somewhat rough, but honest, the duty of repentance and the absolute necessity of being born again, were set before the people, in somewhat rough, but honest, the duty of repentance and the absolute necessity of being born again, were set before the people, in somewhat rough, but honest, the duty of repentance and the absolute necessity of being born again, were set before the people, in somewhat rough, but honest, the duty of repentance and the absolute necessity of being born again, were set before the people, in somewhat rough, but honest, the duty of repentance and the absolute necessity of being born again, were set before the people, in somewhat rough, but honest, the duty of repentance and the absolute necessity of being born again, were set before the people, in somewhat rough, but honest, the duty of repentance and the absolute necessity of being born again, were set before the people, in somewhat rough, but honest, the duty of repentance and the absolute necessity of being down again, were set before the peo better. The consequence was, he began to think,' and soon he found his way to the house of God, which he had seldom visited for twenty years. His compunction increased, and for about twelve months he might be found every day, upon his knees in his stable. His friends ht him beside himself. He visited the ethel so often, that the grass was trodden gospel, in our judgment, is adequ own in the path he had taken to it. At length moval of this and every other own in the path he had taken to it. At length debauchees. Another individual, who on the good, anniversary of Tom Paine's birth-day, 1841, dined with a party of infidels at a private house, and drank with others the following toast, 'The Bible and priestcraft—may we live to see them both trampled in the mud under our feet,' is of the number converted. He had he will which er converted. He had beer seemed to become more and more the child of sion, and have pass vice. He was brought to a sense of his condition in the following marner. The individual who gave the toast at Tom Paine's anniversary became sick, and in a fit of derangement killed who gave the toast at Tom Paine's anniversary necame sick, and in a fit of derangement killed a himself. He was confined in the 4th story of a boarding house, and in his delirium thought the devil was after him. To escape his grasp he plunged out of the window, and falling upon the plunged out of the window, and falling upon the curb-stone, dashed his brains out. This gratifying statement of their onward prog-

received a call to Princeton, and settlement of Br. Isaac Woodbury, under whose labors, inners have been awakened, and sheep and lambs gathered into the fold. They express abundant gratitude and hope. bundant gratitude and hope.

LEXINGTON CHURCH, expressed themselves God has given. They informed us also that prospects. as the result of careful and conscientious their disapprobation of the conduct of all imnd this not as the application of any new

erection of a meeting-house the last year. It is a neat edifice, well located, and what is better still, mostly paid for.

The Second Church in Newton has also heen blessed with a revival, of which the exalted; therefore they have forgotten me." letter gives a very interesting account. It also notices a Foreign Mission Society in the church, which is Anti-slavery. An account of it was given some time since in the Reflective Reglander, and conducted by Rev. E. K. tor. An increased interest in the cause of Tyler. The enterprise is sanctioned by a large

tised as a matter of congregational courtesy, An affectionate notice is taken of the death of

. 5 . 5 .

"One of the boys formerly connected with it, We presume the remarks were well received, but probably different views are entertained with the dawn from on high; 21 were baptized. In 1810 William Gammell, whose memory is still embalmed in many a heart here, was ordained as pastor of the church. He continued with us 13 years. During that time he baptized 88. His labors were equally divided between Medfield with regard to some of the practices called in the scattered company from the Farm School who were lost last Spring in Boston harbor. His mother visited him the question. All however must admit that any least the probably different views are entertained in the scattered company from the Farm School who were lost last Spring in Boston harbor. His mother visited him the advanced in the scattered company from the Farm School who were lost last Spring in Boston harbor. His mother visited him the advanced in the scattered company from the practices called with it and the practices called in the same cannot be advanced in the scattered company fro

Also the great number of young men, tree, and hold a child's meeting of prayer and

"O, Canaan, bright Canaan, I am bound for the land of Canaan;"

The CHELSEA letter stated that the Church was never more prosperous, or bid fairer They think they have not too much of this for the future. J. W. Olmstead is its pastor. The Church in Dorchester has enjoyed a revival, and pleads in behalf of revivals with one or more kind friends to help to resentiments, which we beg leave to quote entire.

"We have refrained heretofore from express year after year. The Church has enjoyed many most delightful seasons the last year. The Sabbath school has been grently blessed. The letter also referred to the fact that the Methodist, Unitarian and Universalist Societies in that place have for several months sustained semi-monthly what they call a union meeting, and their ministers interchange pulpits. "We," said the letter, "were respectfully invited to join in this 'holy alliance,' but we could not find it in our hearts so to do. but we could not find it in our hearts so to do.
We have kept on our own track, and minded

We have kept on our own track, and minded We have kept on our own track, and minded our own business, and it may be, have not materially suffered in consequence of so doing." They say, "as a church, we are one and all opposed in principle and we hope in practice, to slavery, intemperance, licentiousness, such as the subjects involving the temporal and eternal interests of millions of our own countrymen, and the success. practice, to slavery, intemperance, licentiousness, and all kindred sins." Bro. Wm. Leverett is of the churches, evils which threaten the existof the churches, evils which threaten the existence of our civil and religious liberties, we think that the Association is bound to meet, in the mildness, the firmness and the fearless-val, written by Rev. C. W. Reading, pastor and clerk.

The Brookling Church informed us that they were enlarging their meeting here.

The Brookling Church informed us that they were enlarging their meeting hours have specified by the say.

they were enlarging their meeting-house, be- mean neither more nor less than what we say There is a tendency to extremes in all th The Watertown letter was a general attement of continued prosperity, and interest.

The water town letter was a general others do too much, of going too slow because others go too fast. But we are determined to do all God requires and to see a fermined to ats of the day, and our tendency is res, and to go as fast as we do all God requires, and to are led by the Holy Spirit.

NEEDHAM AND DOVER CHURCH has been

The BOYLSTON STREET CHURCH, in this house at the corner of Harrison Avenue and

With reference to slavery this letter says, "We believe the institution of slavery to b

a great physical, social and moral evil,—an evil against which all good men ought to set their faces, and for the removal of which all suitable and Christian means ought to be employed. The gospel, in our judgment, is adequate to the reits moral energies are brought directly to bear upon it. Still, as evil can be overcome only by od, whatever is attempted in this cause

The FIRST BAPTIST FREE CHURCH, in this city, refers of course to the great revival in which the church abundantly shared, also to made the special subject of prayer by a pious wife and two or three friends for years, but he bear their testimony against American concess ed resolutions of disfelle ship with slave-holders, and, desiring to know whether other churches in this Association

ress. In referring to Br. Knapp's labors with

occurrence led his friend to reflection. He became a temperance society. His convictions in the temperance society. His convictions increased. He however formed a determination that he would not be converted in the vestry of the South Baptist Church. On the next anniversary of Paine's birth-day he came to a meeting in the vestry and asked prayer, that God would, for Christ's sake, have mercy on his soul; and before he left the mercy-seat, he found peace with God."

The Second Church in Reading, referred to their dismissal of Br. Cunningham, who received a call to Princeton, and settlement of with us, speak with gratitude to God of the

The MEDFORD CHURCH speaks of prosperity,

ankful for crumbs, and as much as these and the Church at JAMAICA PLAIN of cheering We have thus attempted to convey to our reflection, they had been compelled to signify readers some idea of the vast amount o pleasing and encouraging intelligence prethe sin of slavery, by voting that sented before the Boston Association at its they cannot unite with them in communion; late anniversary. Was there ever greater oceasion to exclaim, "O that men would praise est, but the revival and application of an old the Lord for his goodness and his wonderfu one- have no fellowship with the unfruitful works to the children of men." So many reorks of darkness but rather reprove them." vivals—such a high standard on moral ques-The letter also speaks of the evil of having persons permanently residing in their midst, who decline to get present letters from the churches they originally joined. By fee-ble churches they originally joined. By fee-ble churches they originally joined. ble churches, that need as well as desire all progress, in all that is true and lovely and of the influence they can combine, this irregu- good report, have never, we think, l of so many churches, so nearly and intimately The Church in Groton has completed the connected. It becomes us to rejoice—but still to "rejoice with trembling." that the testimony of the prophet concerning God's ancient people does not prove true of us; "they were filled, and their heart was

A NEW QUARTERLY .- The Connecticut po seamen is urged. It is thought much more number of eminent men among the Orthodox should be immediately done for their salvation.

Tyler. The enterprise is sanctioned by a large number of eminent men among the Orthodox Congregationalists. To commence with 1843. Hearing the Word.

CIRCULAR LETTER OF THE BOSTON BAPTIST nothing but honey

BY REV. B. TUBREULL. God's word with such views and purposes as DEAR BRETHEEN, Since faith cometh by these! We do not wonder at it, on the earing, and hearing by the word of God, the part of the unconverted; but it is certainly spirit and manner in which you hear the passing strange and anomalous in those who preaching of the gospel must be a matter of are "horn again." Why so anxious to be ery great importance. "Take heed what ye pleased, to be excited and amused by mere ear;"-" take heed how ye hear"-is the rhetoric, by flash and splendor, while the soul, mpressive language of our Saviour himself it may be, is absolutely starving for the bread now, are so far removed from perfection, God's truth, and it is a solemn thing to hear hat their very religion is apt to degenerate it. That minister who preaches it simply to nto mere form and show, very devout and catch the admiration of his hearers and susvery dignified in appearance perhaps, but tain his reputation as a speaker, will prove a power. Hence they sometimes fall into the to such a temptation, who listens to the word ter of custom and ceremony. They hear the ear, the intellect, or the taste, will only sermons for personal gratification, just as they prepare himself for deeper damnation. hear orations and lectures upon matters of it is no uncommon thing to do so, even on the aste and literature; if they please them, part of professors of religion; and so far have well; if not, they derive no benefit from the some of them carried this feeling, that it ost earnest appeals, and the purest instruc- useful, if compelled to listen all their li re heard on the Sabbath with an interest so great. ntirely secular and superficial, that by Monday morning they are entirely forgotten, and topic; we proceed therefore to say, that the e business of life proceeds just as it did word of God is heard improperly when we do is as one of the degen- nothing more than hear it. efore. We regard t erate tendencies of the times, as one of the thing as listening without thinking, hearing ost striking faults of the age. The church, without feeling. The words fall upon the ear and intellect, than in devotion and piety.

ord of God is heard improperly, and then close attention, no personal application. ard at once with profit and pleasure.

gratifying the intellect, the taste and the im- himself under any special obligation to b

of mind, and that it behooves all Christians his coat. Above all, he does not feel himsel gratify the semibilities. But religion is icising his looks, his tones and his words, is luced upon the deeper and more impulsive which does not deserve a moment's considitellect may be clear and well informed, while tellection, yet reject its moral claims with a is no solicitous inquiry, how will this or the omplacency than Christians themselves. nd this happens not because such preachng is positively untrue, but because in its eternity are for a time forgotten. They hear, pirit and style, it appeals more to their in but do not understand; they listen, but they llect and their taste than to their conscience do not consider. It may be truth or error, no matter to them. The words, the words, a and their heart. What of pure gospel it conthey jingle along, fall upon the cold, dull ear, ains is presented in such forms and aspects, much extraneous matter, and with but make no impression upon the heart "The heart of the people is waxed gross, and such obvious attention to mere matters of their ears are dull of hearing, so that they ogical and rhetorical interest, that it is lost sight of or entirely neutralized. There is an cannot hear with their ears and understan ndercurrent of truth, but it is covered by with their heart, and thus be converted and uch a superincumbent weight of foliage and owers as scarcely to be visible. The preacher is one who has a pleasant voice, and can others rather than for ourselves. Of course play well upon the harp strings of the soul; we cannot help hearing for others, to some out he does not cut down, with a strong and extent, because we are deeply interested in steady hand, amid the deep and disordered their welfare; but some of us are so generous issues of the moral constitution. He looks and self-sacrificing that we hear almost exclu well, and gesticulates gracefully, but he does sively for others, and entirely neglect our ot grapple with the conscience and heart of selves. So we frequently listen to the word him of sin, of righteousness and judgment, an one, but not for us,-O no, not for us. But only leaves him pleased with the ingenuity and dexterity of the orator. But let a preach- for me, individually, and we should find it so, er of a different stamp address himself to if we were less occupied with others, and such a man. Let Paul or Luther, for exam- more intent upon our own spiritual benefit. ple, take the sword of the Spirit, and without If, instead of making such wholesale and inany flourishing, cut right into the heart of his discriminate applic noral nature, and he will speedily begin to others, we were in the habit of listening only feel its power. He will either reject the with a view to our own improvement, and preaching with dislike, or be converted to every now and then, as we followed the God. It is true that in some cases, the con- preacher from sentence to sentence, were to cience becomes so seared, the heart so hard- say within ourselves, Lord, is it 1? Lord, is it ened, that it turns off the edge of the most 13 we should be more likely to grow in grace powerful truth, and while the intellect is and in the knowledge of our Lord Jesus ratified to some slight extent, steadily resists Christ.

It is a serious business, dear brethren, to souls. You do not take the chisel of the into temptation."

-at least by the fluttering insects which are attracted only by flowers, and can be fed with

What folly, then, for Christians to heat

uching this point. Even Christians, you of life? O, it is a soleum thing to preach ssessing no vitality, no warmth, no practical castaway. And that hearer who exposes him abit of attending religious services as a matxercise. The most solemn warnings, the would be impossible for them to be happy or as are permitted to pass away from their the plain and faithful preaching of some holy inds without leaving a trace behind. They man who seeks to be good rather than to be But we have dwelt long enough upon this

we fear, is advancing more rapidly in taste but do not reach either the intellect or the heart. And why? Because the hearer is You will permit us, therefore, in this letter, occupied with things about the discourse point out some of the ways in which the not with the discourse itself. There is no o suggest some rules by which it may be eye is on the speaker, but the mind does not receive the truth, far less digest it. There is We remark then in the first place, that the a dull, easy, sluggish condition of mind, or a rord of God is not heard with a proper spirit, excited attention to something else than the whenever this is done for the mere purpose of message delivered. The hearer does not feel serious, thoughtful, earnest, especially if he We admit indeed that religion is eminently does not like the looks or manner of the ted to interest and excite the higher powers speaker, the tone of his voice or the cut o o cultivate their mental powers to the highest called upon to regard the word spoken as the int of perfection. The revelations, the voice of God; and thus while the preacher, guments and appeals of God's word, meet a in deep anxiety of mind perhaps, is endeavor sponse from the understanding and the ing to rouse the slumbering conscience, and eart; they seize upon the imagination and make his way to the heart, the hearer is critlapted chiefly to the conscience and the measuring the compass of his intellect, the ffections, and is intended to act mainly upon extent of his learning, or the accuracy of his the moral sentiments, as they are fully termed, taste. Or he permits his mind to wander off Of course it must do this through the intellect upon something else, upon his possessions, or is a medium; but its ultimate effect is pro- his business, or upon some fantastic trifle rinciples of our nature. Who does not know, eration, all the while that his ear is apparentooth from observation and experience, that the ly listening to the voice of the preacher. Thousands hear without any definite purpose he affections are deprayed, and that a good whatever, and even Christians lapse into that creed may co-exist with a bad heart? One state of sinful indifference in which the mere may know the truth but hate it still; may words are heard, while the thoughts are row e, he may believe it, as a matter of in- ing upon "the mountains of vanity." There leep and enduring enmity. Thus it is that profit the soul; what bearing ought such a truth, or such an appeal, to have upon the certain kind of preaching, and listening to it, heart, the conscience, the life; what use can from Sabbath to Sabbath, with vastly more be made of this counsel, or of that warning. The mind is vacant, or occupied only with

saved. er; and thus instead of convicting of reproof, excellent for such an one, and such that very reproof may be intended for you

all appeals to the conscience and the feelings. It would of course, be a sort of contradicso that even under the best preaching, some tion to say that we heard improperly when nen are hardened in their sins, and only asleep in the house of God; for in that case rendered more fit for hell. We are inclined, there is no hearing at all. Yet some fancy lowever, to think that thorough, solemn, they have discharged their duty, if they are searching preaching is seldom very popular only present where the word of God might be with such persons, and that it will ultimately heard. But for any one to sleep while he drive them away, or bring them to the foot of ought to pray, to slumber while he ought t watch, is not only an act of great disrespect to the preacher and the congregation, but is a wield the sword of the Spirit; in other words, sin against God. Nature, indeed, under the to speak to dying and yet immortal men about influence of great fatigue, exhaustion or disheir souls, to warn them in God's name to sase, may be overcome; but surely there is no flee from the wrath to come, to tell them of excuse for mere animal indulgence, for abso the love Jesus, and exhort them to repent and lute indolence and inattention. To make the believe the gospel; and surely it ought to be house of God a dormitory or sleeping apartdone in a very plain, simple, earnest manner, ment, is an offence against all decency and all with as little extraneous matter and as few religion. If it arise from a physical difficulty flourishes as possible. An elegant discourse and cannot be helped, God will pardon it; upon these great themes, of half an hour's but how frequently has the great Master of length, delivered in a mincing manner, with assemblies to say to his own professed worfine words, pretty figures, and smooth ca. shippers-"What! could ye not watch with dences, is not the thing to convert men's me one hour? Watch and pray lest ye enter

artist to break in pieces the granite rock, nor Finally, permit us to add, that we hear iman elegant fowling piece to sink a war ship; properly, whenever we listen to the word of and you cannot expect the citadel of the heart God without a solemn, definite purpose to to be taken by fine-spun arguments, beautiful reduce it to practice. The intellect, the feelconceptions, and flowery words. The sword ings, the conscience may all be interested of the Spirit, to do execution, must be drawn there may be the most solemn attention and bare from the sheath, and not wound around the liveliest emotion at the time, but if that is by silken folds or dressed out with gaudy all, then are we "forgetful hearers, and not ribbons. But the spirit of the age is fast doers of the work." The best preaching will becoming averse to the plain, blunt, old- be worthless, if it is not followed by practical fashioned style of preaching which prevailed in apostolic times, in the days of Bunyan and into active life. But how many hear without Baxter, of Whitefield and of Edwards, and any attempt to act. They are exhorted, for which, under God, saved such multitudes of example, to flee from the wrath to come, but precious souls. Thousands go to the house they rush notwithstanding into temptation. of God only to spend the time pleasantly, and They are urged to pray, but they never bend many preachers are tempted to meet the de- the knee,-to repent, but they do not weep, handsome orations and elegant ap- to take up the cross, but they pass by on the peals. So that a man who renounces all other side. So also there are some profesnticing words, and in a plain, solemn, ear- sors of religion who will do some things, but y utters his convictions to the people, not all. They are entreated to set up the and in God's name, exhorts them to flee from family altar, but it lies desolate and cold : to the wrath to come, and seek peace in the converse with their children and fellow-men blood of Jesus, is in danger of being deserted, about their souls, but they are dumb as the some few had diminished in numbers. Sev- greater attention on the part of the church

grave; to come to the place of prayer, and eral of the churches took the occasi hey stay at home

doer of the word, and not a hearer only."

state; and like softened wax, will receive the respect. broad, clear impress of the truth as it is in After the reading of the letters was finished. In the next place, listen to it, not as the Institution, who has recently returned

word of a poor fallible man like yourselves, the continent of Europe, was invited to give but as the word of God. For if any man some account of the Baptist churches and me and authority of the supreme Jehovah. which he visited during his tour. Pr He is an earthen vessel, to be sure, but the H., together with Professor Conant of Ham of his responsibility and the sense of his infir- thing could be done in behalf of the impris from God unto thee;" and all are bound to es as being about as fit subjects for a refue hear it as such. See then that in neglecting any of God's messengers, ye refuse not him found the papal church in his day. All who

the service. Enter into the spirit of the argument, and follow the speaker from point to

would do well, every now and then, while that the Baptists had been persecuted!

nd the words; but if you recollect what has parents, and bring them by to be done, and do it, you have the essence priests that they might be and spirit of the whole. Said the pious Mr. sprinkling, and converted from heathen m've got it all, you've got it all!"

Dear brethren in the Lord, let us exhort acknowledged to be blameless. ou to cultivate an humble, thoughtful and Professor H. recounted a very interesting piritual frame of mind. Listen to the word scene where some of the members of of all grace and of all consolation be with what arts of magic or sorcery they he

#### Salem Baptist Association.

eld Sept. 28 and 29, at Haverhill. This town as the birth place of Mrs. Harriet Newell, been heavily fined, are now Nearly opposite, on the other side of the Mer-rimack, stands the house where Mrs. Judson Lutheran, becoming surety for one of the was born. Here was the place of their edu- Mænsters, such was his ation, the scene of their childhood and youth, man and entire confidence in his integrity while they were yet unconscious of the im. At the present time, there seems to be some portant part they were to act in maturer life, thing of a reaction in favor of the Bu Here too they were born again, and here they public sympathy is beginning to be enlisted in their behalf, and the king and queen seem work of the missionary among the heathen.

The church in Haverhill is the oldest in the Association, being formed in 1765. Here the however Professor II. thought they would reperated Hezekiah Smith labored to break up the fallow ground, then overgrown by success were much stronger than in reference bigotry and Socinianism, and almost every to the churches in Berlin and the other parts weed which can overshadow and root out the of Germany. Even the evangelical Tholuck plants of piety and godliness. Fit spot was this indeed for the gathering of the churches. Nor was it wonderful that the meeting should be characterized by a spirit of devotion, by The settled purpose seems to be to strangle harmony and brotherly love. The introductory sermon was preached by

6: 10, Thy kingdom come. The object of the tion on the European continent are of greater sermon was to exhibit some of the characteristics and tendencies of this kingdom which no less than the beginning of another great make its coming desirable. The leading and more thorough Reformation. We trust traits of the Christian religion were set forth be will write out his speech, and publish it in a forcible and appropriate manner. The for the benefit of our churches. His allusion mportance of cherishing that spirit of charity to the poverty of our oppressed brethren in which is an integral part of the kingdom of Christ was strongly urged, and its nature contrasted with the spirit of the world in a very guests on doors removed from their hinges, felicitous way. The legitimate effects of the reign of this kingdom, both upon individuals behalf. The sum contributed, together with reign of this Anggoin, both upon individuals, what was received for the same purpose is and public, and national sins, was represented the evening after a sermon by bro. How, in such a light as to make its excellence and loveliness conspicuous to all. The sermon was eminently spiritual. It seemed to come warm and spontaneous from the heart, and we are sure it reached the hearts of the crowdgaged, nor his audience more deeply affected ed assembly, awakening in them the happiest feelings of devotion. The same things some of the sentiments advanced needed might be said of the sermon preached the qualification, but both speaker and bearers rening before by Br. Lamson of Gloucester. were carried onward, onward, by such a tide Its design was to move the heart rather than to of missionary feeling that it seemed imposs affect the intellect; to compose the feelings ble to stop to make exceptions or explana into a pious and devotional frame, that we tions. The deep attention manifested, and the might be prepared to spend the season allotted moistened eyes, seemed to say, that the Jubi these meetings so as to leave deep and per- lee meetings had already begun, and that manent religious impressions upon every soil host of those present, and the prescher too, present; and the bias which the exercises reeived at the commencement was happily to become missionaries to the more dark and continued until the close.

nany of them of a cheering nature, although there was much plausibility in the sentime

ear their testimony to the love of Christ, but bear their decided testimony against the fla geant sin of slave-holding, as practised by our Others, again, have itching ears, and so hear brethren of the South. The aggregate na to gratify their curiosity, or stimulate their ber of baptisms reported was 772. The minds. We would do nothing to curtail the largest number in any one church, was in the iberty of any one, but it is truly gratifying to first church in Lowell, viz., 214, the number see an attentive, serious-minded hearer, occu-pying the same place, and listening with the was 164, in the Third Church, 110. Grateful same interest to the word of God from Sab.

bath to Sabbath. And still more gratifying churches of the blessings with which the is it to find, by his holy living, and active ex. Holy Spirit seemed to attend the labors of ertions in the cause of Christ, that he is "a Bro. Knapp. The total number of members in all the churches at the present time is 5,970, Thus, beloved brethren, we have comment- gain the past year, 644. Nearly all the ed, with great freedom, upon some impropri-eties into which even Christians are liable to most of them have been settled but a short fall, in hearing the preaching of the gospel. time. The proportion of young ministers in Let us now give you a few brief rules for the Association is uncommonly large, and the hearing the word pleasantly and profitably.

In the first place, prepare the mind for the been painfully frequent. There seems how. exercise by previous meditation and prayer. ever to be an impression among the bruthren, Then will it be in a devout and susceptible that the future promises better things in this

Professor Hackett of Newton Theologic

speak as the oracles of God, he speaks in the Missionaries in Denmark, and other places heavenly treasure is there. He is but a child ilton, N. Y. was sent by our Missionary Board of clay, trembling, perhaps, under the weight as a deputation to Copenhagen, to see if anymities, but speaking the truth, can say to each oned and persecuted Baptists in that place. and all whom he addresses, "I have a message Professor II. represents the Lutheran churchthat speaketh from heaven.

Make a vigorous mental effort to engage in to be baptized [sprinked] and thus become are born subjects of the kingdom, are required point, as he passes along. This will render 120 members, has, from its foundation, reyour own intellect suggestive and fruitful, and ceived the bitterest opposition both from the make even a moderate sermon instructive and civil and ecclesiastical powers. Their two successive pastors, Peter C. and Adolph Mingle the whole with prayer for the bless. Monster, and some of the members of the ing of God upon yourself, and upon the church have been imprisoned, fined, and their preacher. It was said of the devout Brown property, even to the most necessary article of Haddington, that in preaching he would of household furniture, distrained and sold, seem occasionally to hesitate and turn round Still, when our deputation called on the little, as if inwardly saying, " Lord, what Bishop to intercede in their behalf, they were shall I say next?" and Christians, we think, assured that it was all a mistake to suppose listening to the instructions of the pulpit, to had only been punished, because they had lift their hearts to God, and ask him to help broken the laws of the land. True their laws the preacher, and to bless his word to them- required them to abstain from propagating their peculiar sentiments, from baptizing, and Make an effort, at subsequent times, to re- from public worship: and also required them to call it to your recollection, so that it may be-come a permanent part of your spiritual and must be obeyed. Such is the zeal of Above all, see what has to be done, and be pious churchmen for the maintenance of lav sure to do it. You may fail to recollect the and order, that the police have been employed order, and the arguments, the illustrations to tear the children of the Baptists from the Guthrie, to an old woman, who had heard him as they count their present state, into regular preach, My good woman, how much of the members of the established church. This is you recollect? "Ah, but very European Protestantism, with a ver ttle, sir," was the reply. "But I think I love and in the nineteenth century too! Dissent the Saviour more than ever, and I am going to from the Lutheran church is the only crims try if I cannot do something to glorify him that can be laid to the charge of our brethren ong men." "Ah!" said Mr. Guthrie quick- and this the established clergy declare can-"you have not forgotten a word of it; not, and shall not be tolerated. Their moral character and conduct have generally been

th candor, and seriousness, with devout at- church were arraigned before the court, that tention, and solemn resolution to carry the it might be ascertained by what cunning whole into practical life. And may the God device, by what deception or bribery, or by you, to enlighten your minds, to warm your corrupted and converted to their new faith. hearts, and thus fit you for usefulness here, When they came to relate in a sincere and simple manner their religious feelings and exercises, and the operation of the Holy such as not only to move the hystanders in The fifteenth anniversary of this body was their behalf, but even to melt the judge upon his bench into tears. The prisoners, having eventually obtain. His hopes of their ultimate the hated sect in its infancy.

The conviction of bro. H. seemed to be Rev. J. W. Parkhurst of Tyngsboro, from Matt. that the present movements of our denomina importance than generally supposed; suggested the idea of a contribution in their amounted, we believe, to about sixty dollars.

> In the evening Br. Stow, of Boston, preached a missionary sermon from Ps. 67: 1, 2. We than on the present occasion. We thought benighted regions of the earth.

The Association was called to order by the Wednesday morning the circular letter, by clerk of the last year, when Br. Joseph Bal- Br. L. Porter of Lowell, was read. The sublard of Lowell, was chosen moderator, Br. L. Porter of Lowell, was read. In sub-Joseph Banvard, of Salem, clerk, Br. William thought persons should be elected, not for Lamson, of Gloucester, assistant clerk, and Br. Michael Shepard, of Salem, Treasurer.

The letters from the several churches were many members of the Association, thought persons of the Association of the several had received but few accessions, and advanced. Most certainly the subject requires

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The importance of Sabbath schools and of Sabbath school libraries was discussed by Br. Welsh, the agent of the American Sabbath School Union, and resolutions passed expressing the confidence of the Association in the N. E. Bap, and the American S. S. Union. The present neglected state of the Mass. Baptist Convention, the only State Missionary Society of the denomination, and its urgent

ational meeting which he attended in Haver-hill thirty-three years before, when Baldwin, and Ganoj and Bood, and Bachelder were there, was quite impressive and affecting. All the exercises of the meeting were con-first acquaintance? Hast thou stood upon All the exercises of the meeting were conwas not proclaimed beforehand that they were to be of a "very devotional cast," they were in reality eminently so. The Associawith the church in Salisbury and Amesbury.

better speak for themselves. In estimating not back, the grandeur and excellence of the event commemorated, the Doctor was led to a consider- he is now at the right hand of the Majesty on ation of the evil of making property of human high, pleading for thee. Ay, see Him in twibeings. This he calls," the damning evil of light in that beautiful grove. Canst thou dis

slavery." He says;

"It destroys the spirit, the consciousness of a man. I care little in comparison for his hard outward/lot, his poverty, his unfurnished house, his coarse fare; the terrible thing in slavery is the spirit of a slave, the extinction of the spirit of a man. He feels himself owned, a chattel, a thing bought and sold, and held to sweat for another's pleasure, at another's will, under another's pleasure, at an other's will, under another's lash, just as an ox or horse. Treated thus as a brute, can he take a place among men? A slave! Is there a name so degraded on earth, a name which so separates a man from

his powers, for his own and other's good. The slave's powers belong to another, and are hemmed in, kept down, not cherished, or suffered to unfold. If there be an infernal system, one especially hostile to humanity, it is that which deliberately wars against the expansion of men's faculties; and this enters into the escace of slavery. The slave cannot be kept a slave, if helped or allowed to improve his intelsence of slavery. The slave cannot be kept slave, if helped or allowed to improve his inte lect and higher nature. He must not be taught The benevolent Christian, who tries,

this to see a man, in a slave? Is not this to place him beneath humanity?

Again, it is the right, privilege and distinction of a man, not only to be connected with a family, but with his race. He is made for free communion with his follow-creatures. One of the sorest evils of life is to be cut off from the mass of men, from the social bndy; to be treated by the multitude of our fellow-creatures as outcasts, as Parishe, as a race, unworthy to be approached, unworthy of the deference due to men; and this infinite wrong is done to the slave. A slave? that name severs all his ties except with beings as degraded as himself. Has no country, no pride or love of nation, no sympathy with the weal or woe of the land which gave him birth, no joy in its triumphs, no generous sorrow for humiliation, no feeling of that strong unity with those around him which common laws, a common government, and a common history create. He is not allowed to go forth, as other men are, and to connect himself with strangers, to form new alliances by means of trade, business, conversation. Society is every where barred against him. An iron wall forbids access to his race.

The miscellaneous fine method him which common laws, a common government, and a common history create. He is not allowed to go forth, as other men are, and to connect himself with strangers, to form new alliances by means of trade, business, conversation. Society is every where barred against him. An iron wall forbids access to his race.

The miscellaneous fine method him which common laws, a common government, and this infinite wrong is done to the slave. A slave? that name severs all his ties except with beings as degraded as himself. He question has been asked, whether any slaries or office-rents are paid out of the eccipts of the "Provisional F. M. Committee," and the Treasurer requests us to reply in the negative. Their services, for this year at least, are entirely gratuitous. None are to infer, however, that they rest their claims to public favor on this ground; so f

than it now receives. With many the author- other spheres partaker more or less in the imity, the nature, and the uses of the office seem to be very imperfectly understood.

The importance of Sablath schools and of guishes humanity like slavery?

#### Sabbath Evening Soliloquies.

This has been an eventful day in the history of every individual now living: principally as being the Christian Sabtath, the day of the Spirit's power. How many sermons have, within a few hours, been preached throughnecessity for pecuniary relief, were discussed, out the length and breadth of this, our favored but no resolutions on the subject were passed. country. And considering that the preached The meeting then listened to an interesting sermon from Dr. Sharp. The discourse was plain, sound, dignified and conservative. If the ministers who heard it and for whose benefit it was especially intended, do not stand and ask for the old, tried and approved paths in religion, it was not the preacher's fault. His allusion at the close to an Associational meeting which he attended in Haverational meeting which he attended in Haverducted with great harmony, and although it thy guard against thy bitterest fee? And art

Let us look at thy history since the time tion adjourned to hold their next meeting thou didst enter the wicket gate. Thou didst then meet with brethren; yea, brethren! Kindly they took thee by the hand and led thee to a field of labor, and soon didst thou Dr. Channing's Address at Lenox, find this world was not thy rest. They took The First of August, the anniversary of thou canst sow the seed of eternal truth, and West India Emancipation, was celebrated at Lenox, Berkshire, Mass. by an address from heaven. Ah, thou hast found it so. In that Rev. Dr. Channing. We shall attempt no same field thou still art laboring, and too analysis of this eloquent production, which cheerfully to make it appear as "duty, dull been committed to the press and lies on and cold." Already has the seed began to the table before us, for we intend to enrich our columns with several extracts, that will ion. Well, go on, onward and upward,—look

Remember that thy Redeemer liveth-that

on earth, a name which so separates a man from proaches, plunges his spear into the side of his kind? and to this condition millions of our processes, pinnges his spear into the state of Jesus, and lo, a full and free salvation flow In what is the slave treated as a Man? The forth for a world dead in trespasses and sin. on millions of our Jesus, and lo, a full and free salvation flows In what is the slave treated as a great right of a Man is to use, improve, expand his powers, for his own and other's good. The with all its allurements, and ever and anon

#### Delavan, W. T.

[Our Wiskonsan brother has sent us sever

lect and higher nature. He must not be taught to read. The benevolent Christian, who tries, by giving him the use of letters, to open to him the word of God and other good books, is punished as a criminal. The slave is hedged round so that philanthropy cannot approach him to awaken in him the intelligence and feelings of a man. Thus his humanity is trodden under foot.

Again, a Man has the right to form and enjoy the relations of domestic life. The tie between the brute and his young endures but a few smenths. Man was made to have a home, to have a wife and children, to cleave to them for life, to sustain the domestic relations in constancy and purity, and through these holy ties to refine and exall his nature. Such is the distinction of a man. But slavery violates the sanctity of home. It makes the young woman property, and gives her no protection from licentiousness. It either disallows marriage or makes it a vain show. It sunders husband and wife, sells them into distant regions, and then compels them to break the sacred tie and contract new alliances, in order to stock the plantation with human slaves. Scripture and then compels them to break the sacred tie and contract new alliances, in order to stock the plantation with human slaves. Scripture and then compels them to break the sacred tie and contract new alliances, in order to stock the plantation with human slaves. Scripture and then compels them to break the sacred tie and contract new alliances, in order to stock the plantation with human slaves. Scripture and then compels them to break the sacred tie and contract new alliances, in order to stock the plantation with human slaves. Scripture and then compels them to break the sacred tie and contract new alliances, his order to stock the plantation with human slaves. Scripture and then compels them to break the sacred tie and contract new alliances, his order to stock the plantation with human slaves. Scripture and the contract of the plantation with human slaves. Scripture and the contract of the planta

liances by means of trade, business, conversation. Society is every where barred against him. An iron wall forbids access to his race. The miscellaneous intercourse of man with man which strengthens the feeling of our common humanity, and perhaps does more than all things to enlarge the intellect, is denied him. The world is nothing to him; he does not hear of it. The plantation is his world. To him the universe is narrowed down almost wholly to the hut where he sleeps, and the fields where he sweats for another's gain. Beyond these he must not step without leave; and even if allowed to wander, who has a respectful look or word for the slave? In that name he carries with him an atmosphere of repulsion. It drives men from him as if he were a leper. However gifted by God, however thirsting for some higher use of his powers, he must hope for no friend beyond the ignorant, half-brutalized caste with which bondage has united him. To him there is no race, as there is no country. In truth, so fallen is he beneath sympathy, that multitudes will smile at hearing him compassionated for being bereft of these ties. Still he suffers great wrong. Just in proportion as you sever a man from his country and race, he ceases to be a man. The rudest savage, who has a tribe with which he sympathizes, and for which he is ready to die, is far exalted above the slave. How more exalted is the poorest freeman, in a civilized land, who feels his relation to a wide community; who lives under equal laws to which the greatest bow; whose social ties change and enlarge with the vicinsitudes of life; where he are proported as a reason for the existence been urged as a reason for the existence therefore would be detected at once as an imposition. They were appointed, and they accepted their appointment simply that they might enable the friends of foreign missions to contribute for their support without sharing in the charge of the guilt of conniving at the sin of slavery. Persuade them, and other Baptists who believe share in the fields where h beyond the ignorant, half-brutalized casts with which bordage has united him. To him there is no country. In trust, so which bordage has united him. To him there is no country. In trust, so which beyond the single cases of the waste of a "now organization" so was a straight of these ties. Still he suffers great waste of the budy all become leading abolitions which be sympathies, and for so this him, that with the suffers great waste in country and race, he ceases to be a rejoice to say, the \*Internal Board has done their fight by the instants no relation to slavery.

A number of slaves have recently escaped as which he sire and which he sympathies, and for so this him that the morning the suffers greated as a Board, can have no connection or sympathy with the great has a Board, can have no connection or sympathy with the greatest how; whose so coilai test change and enlarge with the vicestitudes of life; which makes the humblest individual in the suffers greated as a standard where the suffers to evangelize the world, let the world and the suffers greated as a standard where passed through New York for the make of the suffers greated as a subject of these ties. Still he suffers greated as the great state of the countries from which they greated the suffers greated as a subject to the suffers greated as the greated waste of the suffers greated as the greated waste of the suffers greated when the suffers greated as the greated waste of the suffers greated waste of the suffers greated as the greated waste of the suffers greated waste of the suffers greated as the greated waste of the suffers greated waste of the

#### Read this also.

We find the following paragraph in the correspondent of the Emancipator

We find the following paragraph in the Methodist Reformer. What candid, thinking Christian can dissent from such opinions?

We are frequently told that Anti-Slavery sentiment is dying away in this country. But we firstly believe there was never money—never before as much. As evidence of this we refer to the recent doings of the American Board of Foreign Missions, at their semi-annual meeting at Norwich, Ct. The Board have finally determined not to employ slaveholders as missionaries, and have dismissed Rev. Mr. Wilson, a slaveholding missionary under their employ, for refusing to emancipate his slaves, and this too, when Mr. W. urged that the laws of the State in which his slaves were, forbid emancipation upon the soil, and if they were liberated they would not leave him.

These are just such reasons as slave-holders always give; for their slaves, they would have it, are "always contented and happy." But the Board did not heed them. This is right. Long enough has an institution having for its object the conversion of the world employed as its instruments persons who are every day trampling under foot the cardinal principles of that religion which Jesus Christ came to establish among men. Long enough has Christianity been disgraced by this wicked inconsistency.

Mrs. Sarah Chase.

We find the following eircumstances are related by a correspondent of the Emancipator:—Rec.

"A free colored man from Clear Spring, Va., took his wife, two children, and, having ample means, started on a journey for his and their two children, and, having ample means, started on a journey for his and their health, so the Visual ends having and having ample means, started on a journey for his and their we children, and, having and have two children, and, having and her two children, and, having and her

The subject of this sketch was born in Sutton (now Millbury), Massachusetts, Sept. 21, 1769. She was the only daughter of Mr. Josiah and Mrs. Sarah Bond. With them she lived until Jan. 8, 1789, when she was married to Mr. Isaac Chase, of the same town, and removed immediately to Stratton, Vermont, where they patiently endured all the hardships and privations common to early settlers. After residing seven years in Stratton, they removed to ewfane; and, in 1797, to Westford, where they are the season which is the season while the patiently endured all the hardships and priva-tions common to early settlers. After resid-ing seven years in Stratton, they removed to Newfane; and, in 1797, to Westford, where they were permitted, by a kind Providence, to rear their family, consisting of four sons and one daughter, without having the circle once broken by death.

broken by death.

In early life, she indulged a hope in Christ, but, for several years, declined making a public profession of religion, on account of her unsettled views in regard to the ordinances of the gospel. She found it difficult to reconcile what to her appeared to be the plain and positive teaching of the New Testament with the opinion of her pious parents and relatives. But, upon a thorough and prayerful examination of the subject, the solemn declaration of her Saviour. "He ect, the solemn declaration of her Saviour, "He

fluence. It may be truly said of her, she was sinners, and of peacemaker. Her liberal disposition, also, vas a prominent feature in her character, as it influence may peared in her daily intercourse with others. She are not the bread of idleness; but delighted whole State. doing good, and in enabling herself to do ood. She was never known to let an object

good. She was never known to let an object of charity leave her without receiving some relief. And, in the last years of her life, she appropriated more than three-fourths of her income to benevolent purposes.

She longed and prayed much for the prosperity of the churches and the conversion of sinears; and she gave ample proof of her intered in the missionary enterprise. She was always ready to converse on the subject of religion. It was her delight to dwell on the principles of vital godliness. And, doubtless, many who were acquainted with her remember well the animation that would kindle in her countenance, when she spoke of the wonderful love of God in providing a way by which sinners, as we all "A professed Universalist had attended some in providing a way by which sinners, as we all are, may be restored to the favor of our offended of the meetings, and when the church were

the better influence of this whole country is rising up against thet paragon of abominations. "Thou shalt not deliver unto his master the Men, on every hand, are hearing the voice of both Righteousness and Mercy, which not only cries, "Let the oppressed go free," but which also says, "He that is not for me is against me." The other is thou shalt not oppress him." The other is written in man's nature—it is the instinct of therety: and if we were commanded not to reliberty; and if we were commanded not to re joice in the delivery of a man from bondage we could not possibly obey the mandate

#### Concord N. H.-Elder Knapp.

The intelligence from Concord is of the most gratifying kind. A gentleman of this city visited brother Knapp the other day, and attended several of the meetings. He informs us that the number of hopeful converts already, is estimated at one hundred, and twice as many more are willing to be recognized as inquirers. The congregations are large; in iect, the solemn declaration of her Saviour, "He that loveth father or mother more than me is not worthy of me," was so impressed on her mind, that she resolved, in the strength of the Lord, to obey his commands. Accordingly on the 3d of December, 1798, she, together with her husband (who had been laboring under smillar trials), publicly professed their faith in Christ by being buried with him in baptism, and uniting with the Baptist church in Westford.

After having had the happiness of seeing all two. antly. Many interesting incidents are occuring. Among others, our informant says that
the having had the happiness of seeing all their
children profess faith in Christ, two of them
sustaining the responsible station of ministers
of the gospel, and all comfortably settled in life,
she was called to part with the companion of
her youth, Jan. 9, 1833. They had lived together just forty-four years. After this beyeavement, she resided with her daughter; and, in
the spring of 1839, removed with her to Bakersfield, where she remained until her death.
She adorned her profession by an exemplary
life. Seldom was she ever heard to utter an
indiscreet or trifling word. And she would, often, kindly intimate to professors of religion
the importance of spending the time, while visiting together, in such a manner as to leave no ting together, in such a manner as to leave no same evening a man nearly sixty years of age ing together, in such a manner as to leave no some for regret, should the interview which bey were then enjoying be their last. Should be the ready to stand the standard of the regret time in my-life that I have been the first time in my-life that I have been the concile all differences that came within her the Holy Spirit is at work on the hearts of sinners, and our prayer is, that the mighty iufluence may pervade the town, and flow from thence in streams of salvation over the

when she spoke of the wonderful love of God in providing a way by which sinners, as we all are, may be restored to the favor of our offended I Creator. In a word, she loved the Holy Scriptures, and drew from them her idea of what the constitutes Christian character, and, especially, female excellence, in the present life, and of what must be the ground of all our hope for the life to come.

Her last lilness was not severe; but her disease was such she could converse only a little. Whenever she did speak, she manifested the same calmness that characterized her former life. A few mornings previous to her death, she said to a 'friend who had been watching with her and was just taking leave, 'Pray, for me, that I may have clear views, and that my mind may be calm and serene, as summer evenings are. Her last hours were truly peaceful; and she retained her reason to the very last.

A few hours before she expired, she was asked if she did not think herself near her departure. She replied, 'I do not think I shall live long; and I desire to see, more and more, the light of God's countenance, and feel the joys of his salvation.' At another tine, her daughter said to her, 'My dear mother, do you wish us to tell you when we think you are daying?' 'Certainly, I do', was her reply. It was then remarked, 'We think you can live only a short time, but I suppose it does not alarm you.' 'O no,' she replied. Thus calm and cheefful, she continued till 12 o'clock, on Wednesday the 7th of July, 1841, when she sweetly fell asleep in Jesus, at the age of seventy-one years and eight months.

On the Friday following, her remains were conveyed to Westford; and the funeral was attended at the house of her former residence. An appropriate sermon was preached on the occasion by the Rev. Alvah Sabin; after which, her slumbering dust, near that of him who had been her partner in their earthly pilgrimage, was deposited in the house appointed for all living, there to rest until the morning of the resurrection. "Blessed are the dead who die in th

tleman writing from New Orleans to one of the New York editors, says the Sabbath is there

shock the moral sensibilities of a Hottentot, to The Maine Baptist Anti-slavery Conwitness the flagrant violation of the Sabbath, and the vice and immorality existing in New-

MISSIGNARY MEETING .- On Wednesday evening a missionary Soiree was held at the house of William C. Gilman, Esq. in Norwich, at which TWENTY missionaries, all in the field or retired, the mothers of six missionaries, the Co. N. Y. on the 25th of August. children of four others, were present-a larger number of missionaries than was ever before PORTRAIT OF REV. JACOB KNAPP.—The porconvened in this country. Fourteen foreign trait of Elder Knapp, executed so admirably by Harding, has been transferred to a splennine-tenths of the inhabitants of the globe. offered for sale at No. 18 Court street. We Several of these specimens were versions of our commend this likeness of Mr. K. as the only most familiar hymns, sung in the very tones we fair, yes, decent one, that has ever been drawn, have been accustomed to hear. The meeting and as giving to the gazer's eye the plain, was one of intense interest, and several of the earnest preacher, so perfectly, that the dullest nissionaries made appropriate addresses. N. Y. Evan.

#### Mr. Kincaid on Slavery.

The New York Baptist Register published a tter from the Rev. Eugenio Kincaid, missionary in Burmah, to a friend in Utica, in which he gratefully acknowledges the receipt of several of this city, 56 Cornhill, has executed an enand adds the following.

should do unto us," is so just and reasonable, that it would seem impossible for good men to advocate a system which, for no fault of their own, dooms a portion of the human race to hopeless servitude. That "all men are born free and equal," is as certainly true in principle, as that all men are accountable beings. Slavery in Burmah is of two kinds, one arising from debt and the ather from crime. The debtor slave has the right in all cases to choose his form a Cincinnati paper of the lath. We have the standard paper of the lath.

Reading of the Scripture by Rev. George Reading of the Scripture by Rev. George
Heard of Shapleigh: Prayer by Rev. Mr.
Bartlett of the Christian Church, Sanford:
Sermon by Rev. J. M. Coburn, pastor of the
Baptist Church, Effingham, N. H. Ordaining
Ith; Ohio, Oct. 11; New York and Delaware,
New St. Mississips New York and Sh. Mar.
New St. Mississips New York and Sh. Mar. prayer and hand of fellowship by Rev. Elbridge Cox, pastor of the Baptist Church, Milton, N. Charge to the candidate, and address to tions till next March. the church by Rev. Thomas Jameson, pastor of the Baptist church, Acton: Prayer by Rev. Mr. ring, pastor of the Congregational Church, hapleigh: Benediction by the candidate.

The services on the occasion were highly appropriate and interesting; excellent music added not a little to their beauty and variety. ided not a little to their beauty and variety.

One painful incident that has passed before ne I must mention. While preaching last evening, when about two thirds through the discourse several young men entered the house out of breath, in much apparent consternation; one of whom came directly into the desk, and one of whom came directly into the desk. one of whom came directly into the desk, and enquired if Esq. M'Coy was in the house, I spoke to the gentleman named, telling him that he was wanted. To the enquiry what is the matter, it was replied that a man had hung himself in the neighborhood! After a short prayer the congregation were dismissed. On repairing to the fatal spot, which was found to be the farm yard of my host, Dea. James Cox, there lay by the gate post the body of a lad named Morris Williams, about 15 years of are. there lay by the gate post the body of a lad named Morris Williams, about 15 years of age. The rope by which he was suspended had just been cut, and a piece of it was yet around his neck. The boy had been seen near dark leaving his father's house, and in less than an hour he was found by two young men who were passing by, suspended from the cross beam of the gate way. We are quite at loss to account for this awful deed. It is said that he had a few weeks since run away from the man to whom

We learn that a lady named Lake, residing in Mason street, was found dead in her bed yesterday morning.

We learn that a lady named Lake, residing in Mason street, was found dead in her bed yesterday morning. Mr. J. B. Fall, housewright, who had been conweeks since run away from the man to whom he was indented, had wandered to N. Y. and elsewhere, and on returning to his father's house and finding the family all absent at a place of worship, it is supposed that fear of reproof urged with the path of the path of the recommendation of the room a moment, with her babe, and the room a moment, with her babe, and him to the rash act. But mark one thing, and hearing a noise, returned, and found him lying rell it to your Sabbath School, and publish it as far as you please. HE WAS NOT TAUGHT IN
THE SABBATH SCHOOL!! In plain sight of the
window by which I reside yet hangs the fatal
rope, carefully secured round the cross beam
that spans the gate nosts, by which he hurried

the churches in this city and vicinity. We | The first Monday in October was set apart the churches in this city and vicinity. We heard an excellent discourse from Rev. Mr. Stow, at Federal street meeting-house in the morning. He gave another discourse in the evening at Bowdoin Square. Rev. Mr. Neale delivered a jubilee sermon before the Young Men's Missionary Society connected with his congregation, which was listened to by an overflowing house with great interest. Special music was prepared for the occasion, and all the exercises were pleasing and impressive exercises were pleasing and impressive. he exercises were pleasing and impressive.

Collections were taken in the different churches, and so far as we have learned they were very liberal.

American Tract Society.—The officers of this Society have called a public meeting of the Board of Directors at New York on the 25th inst. Life members, Pastors from churches and friends of the Society generally are invited to extend 1.

last week; we shall expect some account of for our next.

A Baptist church was constituted at Corning, pleasant and flourishing village in Steuben

iting, it is supposed, the spoken language of did line engraving by Kimberly, and is now perception will neither mistake, nor hesitate, about its identity. We commend the objects which its proprietors have, in its circulation, as eminently praiseworthy and important. See advertisement.

BEAUTIFUL ENGRAVING .- Mr. C.A. Wakefield numbers of the Register and Christian Index, graving which represents the Saviour on the Mount, with his disciples seated around him. and adds the following.

"I perceive that the subject of slavery is widely discussed, and that a great diversity of opinion prevails. It is strange, certainly, that wise and good men should differ on such a subject—that men in whom the love of God dwells, should think it right to degrade a portion of the human family to a level with the brutes that perish, especially when God enjoins universal benevolence. The requirement, "that we should do unto others as we would that they can be should do unto others as we would that they can be should be subject to slavery is the strength of the engraving embraces the Lord's Prayer, the letters of which are etched with the most exquisite neatness, and the whole design is a mirrable. It is sold at the astonishing low price of 12 1-2 cents. Who will hesitate to whose aim is not only to render the fine arts whose aim is not only to render the fine arts whose the control of penevolence. The requirement, "that we chaste, but to make their very character a fit

from debt and the other from crime. The debtor slave has the right in all cases to choose his
own master, and he transfers himself from one
to another whenever he fancies he can better
his condition. For certain crimes individuals
are condemned to perpetual slavery, but then
they are not transferable property."

Ordination.—On Wednesday, Sept. 28th,
Bro. John M. Wedgewood was ordained pastor
of the Second Baptist church in Shapleigh, Me.
The services on the occasion were as follows:

COMING ELECTIONS.—Elections take place Nov. 8th; Mississippi, Nov. 7th and 8th; Massachusetts, Nov. 14th.

After Massachusetts there are no more elec-

A NEW WAY TO MAKE SUGAR.—The experiment of making sugar from cornstalks, has been tried with success in both Pennsylvania and Ohio. We have heard of one gentleman who carefully cherished the full growth and de added not a little to their beauty and variety.

The congregation was large and solemn, and at times affected even to tears. W. S.

The congregation was large and solemn, and at times affected even to tears. W. S.

The congregation was large and solemn, and at times affected even to tears. W. S.

The congregation was large and solemn, and their appearances, he lopped them off, so as to leave all the strength of the plant to go into the stalk; which thereby was made to grow to a great height. Should this source of agricultural wealth yield all that is expected from it will be a great and the strength of the plant to go into the stalk; which thereby was made to grow to a great height. Awful Suicide.

The following is an extract of a letter from a Baptist minister to a brother in this city dated at Wantage, N. J.

One painful incident that has passed before

West they are making molasses also from cornstalks.

THE MORMON PROPHET,-The St. Louis

that spans the gate posts, by which he hurried himself uncalled and unprepared into eternity. A throng of reflections crowd upon me but I allow you the indulgence of your own.

The Jubilee.—Missionary sermons were preached last Sabbath in many if not all the churches in this city and vicinity. We

JOE SMITH.—A Western editor says, "We are personally acquainted with Joe Smith, having wrought in the Mormon printing establishment at Kirkland, in this State, as a journeyman, and from our opportunity of observing the progress of affairs, we were not also in arriving at the opinion, that the devil could not have committed his earthly interests to a more faithful servant than that same Joe Smith."

Will our renders in Boston and vicinity emember the Fair of the Ladies connected with Boylston Society? It was opened yes terday [Tuesday] and will continue open during the week. See advertisement.

#### Marriages.

in this city on Thursday evening, by Rev. Mr. Rogers, Mr. Wm. K. Lewis to Mrs. Cectia Fenley.

In Rothery, the Rev. T. F. Caldiersti, Sopt. 30, Mr. Joshua G. Rich to Miss Mary N. Day, both of R. By the some, Sept. 29, Nr. Asa F. Owen, Jr. to Miss Mary D. Fowler toth of R.

In Medicard, Sept. 37, by Rev. C. W. Roswowich, Mr. Ames Churchill to Miss Lucretta Rowe, both of Me.

In Chicopee, on the Soft inst. by the Rev. R. F. Ellis, Mr. James E. Doolstile, of Hartfurd, to Miss Sarah Jase Howard, of the former nice. of the former place.
Ified, by the Rev. Dr. Bushnell, John P. Putnam, Eq. of Boxton, to Mose Harrietta, daughter of Bon. Thom as Day, of this city. In Portland, by Rev. Mr. Colby, Mr. Sylvester B. Beck ett, to M tes Louisa Dayis.

#### Deaths.

In this city, of consumption, Mr. Cophas Carter, SB. Mrs. Susan Tates, 80.
At Roxbury, Mrs. Eliza Dorr, widow of the late Jonathan Borr, Esq. 59.
At Dorchester, Mrs. Eather Christic, 79.
In New London, Sept. 15 Mrs. Grace Daniela, with of Descon Daniels, of the First Baptlet church in that city aged 49 years.

#### Notices.

Loring. 99 31 Command Missionary Society of the First Empire Prec Church, Buston, 120 00 piist Sabbath school in Hardwick, for Br. Goddard, in China. 

8963 31

three bells for the Mission summers and Tavoy.

T. Gubert, Trees. No. 2 Beach St. Roston. NEW YORK BAPTIST STATE CONVENTION.

NEW YORK BAPTIST STATE CONVENTION.
The churches and missionaries under the patronage of
the Board of the State Convention, from whom reports are
due on the 1st of October, are hereby particularly required
to forward the same to the Secretary as near that date
at is pravicable, so that there will be no failure in reaching him in season. It is also requested that each report
contain distinct answers to the following questions, vit:
How many stations, or places of meeting, do you
occupy statedly beside your usual place of worship?
How many sermons does your minister preach?
If you cannot name the gross amount, how many orditarily each week?
Mow manyfamilies have been religiously visited?

arily each week?

How manyfamilies have been religiously visited?

How many have been haptized?

How many scholars are attached to your Sanday school!

How many pupits are connected with your filipie class?

How many redunes are in your Sunday school libraly

How many redunes are in your Sunday school libraly

How many have signed the temperance pledge during

the past year belonging to your congregation? or not in
luded in any other congregation?

JoneSwitzer, Sec.

The twenty-first annual meeting of the Baptist Missionary Convention of the State of New York, will be held in the Baptist chapel at Rome, Duelds co., N.Y. on Wednesday, October 19, 1842, to commence at 10 o'cbock, A. M., with a sermon by Br John Blain, or his alternate Br. Rufus Bahcock, Jr., after which a collection will be taken in aid of the funds. By order of the Convention.

John Shitter, Sec.

The Board of the Convention will meet, pursuant to adjournment, at Rome on Monday evening, October 17, at 3 o'clock. By order of the Board.

#### Advertisements.

The Minutes of the Boston Baptist Association are endy for delivery at J. Putnam's office, 81 Cornhill.

### Valuable Music Books.

THE NATIONAL CHERCH HARMONY, with Sup-plement, by N. D. Gould, Teacher of Music; Street-type Edition. Containing Tunes calculated for Fundis Worship, Anthems and Select Pieces for Faste, Thanka-givings. Christmas, Missionary Meetings, Ordinations, Edications, Anniversaries, etc. g: This work has been long force the public. The very extensive and regular sale, is its best recommends-

THE SARBATH SCHOOL HARMORY, containing appropriate Hymns and Music for Sabbath Schools, and family de-The Sarbary School Hardow, containing appropriate Hymns and Mucic for Sabbath Schools, and family devotion. By N D Gotto.

62 This little work contains a large number of times, must of which are original, and hymns, well adapted to the use of Sabbath Schools, and to other purposes for which the work is designed, and of such variety as to require nother Hymn Book. Its circulation is daily increasing.

The Sacred Misstral, being a collection of Church Music, consisting of Palins and Hymn times, Anthems, Sentences, Chanta, etc., original and selected. This work contains a rich variety of pieces, suited in every metric contained in Hymn Books now in use and compress the most popular productions of nearly one handred different authors, in this and other countries. It also contains the Radometer of Music, with a concise plan of instruction, upon the Pestalexation System. By

Radinants of Mane, with a Concise plan of sacraction, upon the Pestalogation System. By N. D. Gouid, Islamo of this Social Harmony, National Church Harmony, etc.

From an extended notice of the above, we extract the distribution of the many valuable collections of Sacrad Music which have been presented to the public within a few, years, here is one, upon the merits of which we would offer a few remarks, and will mention some of the peculiar features and advantages of the work.

1. The character of the music is highly deveload. Harple is in perfect good keeping with the exercises of the sentences—indeed the music and the words adapted to it, appear to be very deeply imbued with their spirit.

2. There are two extremes into which some musical publications seem to have failen. One is an overstrained simplicity. The other consists of combinations so samplicated, as a first of the prescribed utility—it was to singer increases. It is cannot certainly be a recommendation to any endicate of the contraction of the work is equally removed from seak of these extremes.

2. It cannot certainly be a recommendation to any endication of acreed music designed for common use, that all its tunes should be satirely see. There are some tunes which never lose by repetition, which are as it were always see, and which seem destined to remain in use, as long as the services of the lower sanctuary shall be continued.

4. Again, it sught set to be a recommendation to a musical time.

long as the services of the lower sanctuary shall be contined.

Again, it eggls set to be a recommendation to a musical publication, that it contains effectives in those lines
which have been long familiar to the public ear. It has
been justly remarked, that the alteration of a single note,
even in the bays, in a tune made familiar to the ear and
memory by long practice, will instantly disturb, if not entirely dissipate, the devotion of a whole choir and congregation. If this be true, what shall we say, when shall
possages are altered or mutilated. Is it treating the public
with proper respect, to urge upon it such alterations in
pasimody, or in any thing else, as may be suggested by
mere captic? I this work is free from this error.

5. The small notes inserted in the 1st Treble staff, for
the use of the organ and plane forte, possess no small advanuage over there who make music a profession, are well
enough acquainted with therough base to play may thing
like a good harmony from figures. This mest render the
work very acceptable in families where the plane-forte is
used." Published by GOULD, KENDALL & LIACOLN,
Oct. 5. 39 Washington St.

Ladies' Fur & Gentlemen's Hat, Cap & Slove store.

#### 165, Washington St. 165.

N. P. KEMP would respectfully inform the readers of this paper that he has now on kand a good assertment of LADIE'S FURS, manufactured expressly for the Retail trade, which will be sold cheap for cash. Alon, HATS, CAPA, CLOVES, STOCKS, HIDEKS, CRAVATS, SUS-PENDERS, DICKEYS, Etc. of various qualities and price. As now of his goods were borget at anction, but sectical expressly for retail, be feel: the most perfect control of the control o N. P. KEMP, 109 Washington #t.

#### Steel Engraving of Elder Jacob Knapp.

A.HAPP.

THE Committee would give notice that the engraving is now ready for delivery, at No. 18 Court 81, by C. Draw, and W. S. Drawell, at the office of the Christian Eeffector. They have concluded in order to accommodate those who prefer it, to put the plain impressions at Those on India proof, are sold at its energy, for each propriet of the purchasin or everything, a house of working, for the Baptist Charles are still be free. As the net receipt are all to be superported for that other charles are still be free. As the net receipts are all to be superported for that object, which we expire are all to be superported for that object, which we expire are all to be superported for that object, which we expire a superported for the back to be a supe

B. G. SHIPLEY,
W. S. DAWRELL,
T. GILBERT,
C. DEEW,
S. HILL, Boston, Oct. 1st 1842.

#### Boylston Social Fair.

THE tailes of the Boyleton Baptist Society will hald a Pair at stuffold Halt. 237 Washington vs. (a few doses couch of West its.) to commune on Tanaday, Cet. 4. A large and splendid collection of useful and fancy articles will be offered for sole, the proceeds of which will go towards the purchase of an Organ for the new meetingtowards the purchase of an Organ for the new meeting-house in Harrison Avenue.

Marshals will be in attendance at the Hall to render every attention to visiters.

#### Doetry.

### Baptist Mission Jubilee.

BY JAMES MONTGOMERY. O be joyful, every nation! Hail the day with sacred mirth, When the trumpet of salvation Sounds the Jubilee of earth,

And creation Travails with the world's new birth.

Then the North, in darkness shrouded, Jacob's rising star shall bless; And the eastern morn, unclouded, Bring the Sun of righteousness, Cheering, healing, Sin-sick souls in heart's distress

Then her swarthy sons and daughters, Afric to the cross shall bring; And the angel of the waters Hear his coral islands sing, "Hallelujah Till the whole Pacific ring.

O thou everlasting Father, Give the kingdom to thy Son! He hath died that he might gather All God's children into one: Of his soul, let this be done.

Yea, it must be:-Thou hast spoken, And thy covenant shall last; Though the arch of heaven were broken. And the earth's foundations cast Down the abysses, Vet the word, O God! stands fast,

On thy holy hill of Zion Hast thou not ordained his seat? Now, as Judah's conquering lion, Lay all foes beneath his feet, Till his armies In eternal triumph meet.

We have joined their marching legions, Where our fathers fought we fight. Slavery's cane lands, Brahma's regions, Are exulting at the sight; Freedom, freedom Comes with gospel life and light!

All the languages of Babel

And with these we well are able. By the Spirit's might to wield; In the battle. Truth's sharp sword, and faith's strong

Thus, for fifty years victorious, Thou hast led our brethren on;

Arm them now for deeds more glorious Till the latest field is won; And all the people Bow the knee and kiss the Son.

### Miscellann.

#### Memorials on Slavery.

The Memorials presented to the America Board on slavery are thus reported in the

Mr. Greene presented several memorials from members of the Board in various parts of of New England, respecting the relation of the Board to slavery. There were thirty-seven, drawn up in the same manner, and signed by six hundred and nine names. There were notes annexed to most of these, stating that there had been but little effort to obtain them, and a very short time. The three churches at Medway, Mass. adopted the memorial unanimously. Besides these, there was also read a letter from S. M. Wheelock, Derby, Vt., on the same subject, from the North Association of Brookfield, Mass., and from the Consociation of Long Island. The memorials.

of which 37 were presented, stated: That the memorialists were friendly to the Board: that slavery is an enormous evil, which ought to be reprobated by all Christians: that the exact position of the Board was not known.

It has been said, that some years since, when a certain widow at the South left the Board a legacy of a "fourth part of certain negro slaves," the Board took no steps to legatee in regard to the matter-thus practically declining the legacy. It is also said that a few years since, when some of the missionaries among southwestern Indians had entered into contracts respecting certain slaves, the Prudential Committee, on a representation of the case being made to them, directed said missionaries to enter into no more contracts of the kind, and to immediately cancel such of those already made as had not then expired-which action has since received your sanction. At the last annual meeting, the Board said that it could sustain no relation to slavery which implies approbation; and as a Board, can have no connection or sympathy with it.

The case of Mr. Wilson was referred to. He has avowed himself a slaveholder, and supposes there are other missionaries of the Board which sustain the same relation. The memorials ask in view of the apparent sanction which it seems to give to slavery, to request Mr. W. either to emancipate his slaves, or to leave the service of the Board.

With regard to soliciting funds from slaveholders, the memorials did not ask the Board to turn aside at all from its appropriate and constitutional object-the giving of the gospel to the heathen. They ask, first, that it seek that object truly; that it therefore, in the teachings and the lives of its missionaries, give the heathen the real gospel-a gospel sound in the faith and blameless in the life, and therefore not a slaveholding or a slaveryjustifying one. And secondly, that the Board seek its object by Christian and only Christian methods; and therefore that it do not solicit or knowingly receive the gains of oppression or of any iniquity at home, as a means of sending the gos-

The Board was not asked to pass resolutions or adopt measures against the system of slavery, any more than against other specific forms of evil existing in the community. But only that the position and action of the Board should be the same in

one case as in the other, viz. Intemper- book, from which he had been reading. ance, Sabbath-breaking, Indian oppres- Not a word escaped him; but again he sion, and idolatry.

select committee, consisting of Rev. Drs. an example before his household, which Woods, Hawes and Parker, Rev. Mes- should be worthy of their imitation. Such srs. Greene and Strong, Hon. Justice a victory was worth more than the proud-Williams, and David Brigham, Esq. est victors.

A memorial was also presented from battle.

leave of their creditors.

#### Supremacy of Law.

citizen sacredly to sustain law. Earth has never seen a despot who rode upon a mortification to find that Diamond had bloody sceptre, or who trampled upon overset a lighted candle among some bloody sceptre, or who trampled upon human rights with a more callous heart, then anarchy. It is in anarchy that death on a pale horse may find an appro-priate antitype. Law is the essence of Deity, the genius of the Bible, the guardian-angel of humanity.

Our country is yet in its childhood. Its national character is not yet mature. What it will be is not yet decided. It is estimated that annually three hundred thousand persons are transported from the Eastern hemisphere to the new world. The great majority of these are uncultiinviting dupes of the designing.

life and venom.

Mountains, that law MUST BE AND SHALL regularly organized societies." BE SUSTAINED. Let it be understood that the Government has resistless resources which it can and will bring into requisition if needed for the protection of its citizens. Let every true patriot hold him-

millions filling our land; the mental ury, described in this paragraph. darkness and sensual passions of such A lad was asked his name, which he Abbott.

#### Subdued Temper.

EXAMPLE OF ROGER SHERMAN.

he at length obtained an extraording, control. He became habitually calm, with a small piece of brown holland. sedate, and self-possessed. He was one "He always comes down our street at sedate, and self-possessed. He was one of those men who are not ashamed to maintain the forms of religion in his family. One morning he called them together as usual, to lead them in prayer to God; the "old family Bible" was brought out and laid on the table. Mr. Sherman took his seat, and beside him placed one to the Thames early in the morning, and well washes himself." These details of his children, a small child—a child of well washes himself." These details his old age; the rest of his family were deeply affected the teacher. The poor seated round the room; several of these were now grown up. Besides these, some of the tutors of the college were boarders in the family, and were present the police have never had me in at the time alluded to. His aged and custody." now superannuated mother occupied a The following extract shows how much corner of the room, opposite the place is meant by the last remark: where the distinguished judge of Con- It is reported of a class of depraved necticut sat. At length he opened the youths formed in St. Giles's by a zealous which was seated beside him, made some sented a varied and singular appearance, little disturbance, upon which Mr. Sher- and that the absentees were numerous,

For a moment the blood was seen of "egress and regress," were absentees rushing to the face of Mr. Sherman; but from his kind but self-denying labor. it was only for a moment, when all was calm and mild as usual. He paused-

calmly pursued the service, and soon These memorials were referred to a after sought, in prayer, an ability to set est victory ever achieved in the field of

Dr. Lucius Mills, of Brooklyn, N. Y., Sir Isaac Newton's temper, it is said, praying the Board not to admit to its was so equable and mild, that no accireasury the contributions of persons who dent could disturb it; a remarkable inwere known to be in debt, without the stance of which is related as follows: Sir Isaac had a favorite little dog, which he called Diamond Being one evening called out of his study into the It is the duty of every American next room, Diamond was left behind.
When Sir Isaac returned, having been without once striking the dog, he only rebuked him with this exclamation: "O, Diamond! Diamond! you little know the mischief you have done!"

Chris. Family Magazine.

#### Literature and Labor.

"It would perhaps surprise a Southern vated in morals and in mind, accustomed lady to learn that, of the 6000 female only to be kept in awe by the gleaming operatives in the factories at Lowell, a bayonets of a standing army, and by the large majority are the daughters of resupernatural terrors of a debasing su-spectable farmers; and instances are perstition; intoxicated by the few inspira- rare, in which after a few years employtions of the air of liberty, by the con- ment, they do not return to the parental sciousness of power undreamed of before, roof, not only with unsullied names, but they gather around our ballot boxes, with sufficient earnings to constitute a inflammatory materials for tumult, or the comfortable outfit for the voyage of life. It would probably create greater surprise No matter what the public excitement; to be informed that many of these young no matter how intense the irritation, that women are not only beautiful in form and hand is indeed suicidal that would unlease face (for beauty is confined to no rank the blood-hounds of anarchy for retribu- in society), but are highly accomplished. tion. When those furies sweep the They find leisure in the intervals of toil, streets, like the midnight's howling storm, to cultivate the elegant art of music, and they are undistinguishing in the object of to study the languages of Europe, and their desolation. Now the brothel is what perhaps is more extraordinary than torn to fragments, and now the refined all, the constant and confounded whirl dwelling of piety and prayer is sacked and clatter of machinery is not sufficient and burned. The grog shop blazes to- to banish the tuneful Nine-the heavenday-the temperance hall to-morrow. ly maids of Castalia'-from the banks Now is demolished the theatre, Satan's and water-falls of the Merrimack and temple-and now the church, God's Concord. At the confluence of these two sanctuary. The Catholic priest is hunted humble streams, the flourishing town of by the mob this week, the Protestant Lowell has within a few years sprung clergyman next. To-day it is the editor into existence like the creation of orienwho has perpetrated the atrocious crime tal fable. The highly gifted of the feof expressing an unpopular opinion-and male operatives have actually established o-morrow it is his neighbor who receives a literary periodical, sustained by their paternal chastisement from these blind own contributions in prose and poetry, furies who have usurped the guardian- of which the specimens already published ship of the press, and whom that very would do honor to any publication in our press may have warmed and nursed into country; and as to their means of moral and religious instruction, the fact need Let then the sentiment be as immova- only be stated, that in a population of ble as the eternal granite of the Rocky 20,000, there are as many as sixteen

Southern Literary Mes.

#### An Orphan indeed.

The following is from a late report of self a volunteer—a minute man to defend a teacher of a Sabbath school in London. law, and for her defence let him hold We have orphans and the poor in all our pledged, life, fortune, and sacred honor. large cities in this country-but few, we When we contemplate the gathering trust, in the condition of distressing pen-

vast multitudes; the diversity of fortune, gave. "Where do you live?" inquired which industry, talent, and that success the teacher. There was no answer. which is above all human control will but the boy turned his face away. A necessarily produce; the variety of opin- little fellow in the same class remarked. ions and interests which must prevail; "Please, sir, he don't live no where!" we cannot magnify the importance of "Indeed, how is that?" "His father sustaining inviolable law .- Rev. J. S. C. and mother are both dead, and he has had no one to take care of him for two years-he sleeps under carts or sheds, or wherever he can. A man in our street let him sleep in the place where he Roger Sherman was naturally pos- used to keep pigs, but he cannot always sessed of strong passions; but over these allow that." The bereaved lad made no remark, but wept. He was nearly naked, the upper part of his body being covered

Bible and began to read. The child, and devoted clergyman, that it often preman paused, and told it to be still from causes the most painful, although Again he proceeded; but again he paused the reasons at the time created considto reprimand the little offender, whose erable merriment. When the class-book playful disposition could scarcely permit was called over, the following replies it to be still. At this time he gently were sometimes recorded:-John Brown. tapped its ear. The blow, if it might be "Gone to Tothillfields," (a house of corcalled a blow, caught the attention of his rection.)-James Smith. "Please, sir, aged mother, who now, with some effort, he's been to Bow Street," (police office,) rose from her seat and tottered across and has got a week on the mill," (treadthe room. At length she reached the mill.)-George Thompkins. "He's in chair of Mr. Sherman, and in a moment Newgate, sir."-Henry Cole. "Please most unexpected to him, she gave him a he was caught last night, but he'll soon blow on the ear, with all the power she be out."-Patrick Mahoney. "He's at could summon. "There," said she, the tread-mill."-So the poor teacher "you strike your child, and I will strike discovered that a large number of his singular pupils not having free liberty

The friends of Harvard College are endeavorhe raised his spectacles—he cast his eye upon his mother—again it fell upon the

#### Utterance of the Heart.

deep sense of sin:-

"As the wind digs up the waves of the sea, so the devil digs up sin in my heart;

were dwelling formerly in a dark house, among centipedes and lizards, spiders and rats; nor did we know what evil things were around us. The lamp of light, the word of God, has been brought, and now we behold with dismay these abominable things."

ble article of export, and that to an almost unlimited extent. One merchant in Boston applied to him, last fall, for 500 barrels of Baldwin apples, at two dollars and a quarter a barrel, to ship to Call the same quantity for several previous seasons, and with uniform success. Shipments to Engahominable things." abominable things."

Another said, "I have washed my vessel till it is nearly clean on the outside, sel till it is nearly clean on the outside, but it is extremely filthy within; what shall I do?"

Gen. Lafayette's last aid-de-camp in our Revolution, Gen. John K. Smith, died, at Portland, Me., on the 7th inst., aged 89 years.

A Christian chief of Raratonga closed a very beautiful address to a heathen chief of another island by stepping forward and seizing the heathen by the hand, and exclaiming, "Rise, brother, tear off the garb of Satan, and become a man of God." The unaffected dignity of the action, nobleness of the sentiment, the boly energy and persuasiveness of the sentiment is correct, the work must be one of the holy energy and persuasiveness of his manner, produced feelings, says Mr.

number, say 946,000,000 and assign 30 week, 604,800: month, 2,592,000; year, same way.

THE BRITISH DEBT.—In forty years the simple leaf, grown on the mountains of a distant continent—the tea of China, has, in the shape of duty, paid into the British Exchequer that the following average: Every second it at the following average: Every second it, minute, 60; hour, 3,590; day, 86,400; week, 604,800: month, 2,592,000; year, reek, 604,800; month, 2,592,000; vear, 31.536.000. Every tick of the clock a oul departs, and a new birth takes place at the same time. Thus, by the wise dispensation of the Creator, is the world perpetuated. The human heart beats nore than 5,000 times an hour, 120,000 times a day, and 43,830,000 times a year. If it lasts fifty years, it beats 2,191,800,000 times .-- Dublin Warder.

### The Traffic in Spirits.

The Rev. E. N. Kirk, in a discourse n the New York Street Chapel, on the connection between the temperance refrmation and the millennium, remarks:

"Every bottle and glass you send out goes on the outer circle of the vast whirlpool and you are tempting him carelessly to float along, and each succeeding circle turns shorter, and you just turn away, as the poor creature, with an ineffectual struggle, sinks to rise no more. O! 'tis a dreadful trade to be making drunkards, it is a deadful trade to be making drunkards, it is a deadful trade to the struggle to it is a dreadful triade to be making drunkards, it is a dreadful thing to sell out the large mass in pipes, and hogsheads, and barrels, that you know runs forth like the scorching streams of lava throughout the community. You know it will curse that poor family, you know it will curse that man a prodigal of his property, and careless of the wants of his children and his wife, you know it produces poverty, disease, misery, death aud hell to men. Perhaps this bottle will not, but that may It is certain somebody is doing this work of death, —600,000 drunkards in America! It is certain somebody is doing this work of death,—600,000 drunkards in America! Who makes them? Who sustains them? nobody? does nobody make money out of these 600,000 drunkards? These 600,000 drunkards? These 600,000 rob themselves, their families and the public. Who gets the money? See if it is not in your hands. My brother, I do not charge you, I only ask you to look at the matter; I ask you to go home and pray over your trade, but how will you frame your prayer? The book will be read notwithstanding newspaper critical book has been adoughted the control of the third proposed that have been compelled to say by a regard to truth. In fact I regard the book as a remarkable example of prentinents. It is sufficiently ask you to look at the matter; I ask you to go home and pray over your trade, but how will you frame your prayer? but how will you frame your prayer:
Will you ask God to send more customers
and more drunkards to your shop? Why

The book will send to metallical action in its all on the miscalculate greatly it will aid
to not miscalculate greatly it will aid
t but how will you frame your prayer? then do you ask to have more of his creatures ruined in body and soul? O! it is a dreadful place in which to hold a a dreadful place in which to noid a prayer meeting, a distillery or spirit cellar. I should think a man could hardly ask God to bless such a trade. I should like to see how he would pray over it. He would say, "O Lord! do not let this bottle do any harm; counteract the poisonous and soul-hardening effects of this class to the hands of the friends of Zion. effects of this alcohol; I do not want to hurt any one; I only want to get the profit of tempting to their ruin; I do not want to do the harm these things must do in the natural course of things!"

Dare he speak so to his Maker? Let me state one other fact, there are wives praying against you, there are widows in this city lodging a suit in Heaven's chancery against you. They are weak chancery against you. chancery against you. They are weak, you are not afraid of them. But God, Hats! Hats! Hats! the God of the widow, hears them, and when the wife says, "May God restrain the arm that is taking away my husband!" and when the widow sometimes says, in the agony of her soul, "God blight the arm that administers that poison!" O, it may be heard, it may be

heard! I would not stand up with you: I would not live by ministering out the A New Zealander thus expresses his poison to my fellow-men."

#### Deferred Items.

sea, so the devil digs up sin in my heart; he is always, this day and that day, at work there. When I wake in the middle of the night he wakes also to contend with me, and to hold fast my soul so that I may not fly to the Saviour."

Another complains of the conflicts of within: "I have two hearts which are always struggling one with the other. The one is a very good heart; and the Royal Passimes. Ougen Victoria spends

The one is a very good heart; and the other altogether bad. I am wondering which will be thrown down and put undermost at last."

Some of the first inquirers at the Sandwich Islands thus addressed the missionaries: One said "My houst is dark you are the sand only pheton, or in the riding school."

wich Islands thus addressed the mission aries: One said, "My heart is dark, you are light and must enlighten it." Another, "My heart is a wilderness, you must cultivate it." Another, "My heart is a lamp, you must fill it with oil." Another, "My heart is like a dry field, you must water it."

A converted chief, who had formerly led the heathen party in the battle at the Society Islands, thus expressed himself in a speech at a public meeting; "We were dwelling formerly in a dark house were dwelling formerly in a dark house."

iterranean, and other places, give equally good returns. The apples of New England keep much better than those raised farther South, and are preferred for shipping on that account.

uncommon power .- Chr. Sec.

CANADA THISTLE .- A writer in the Genesee Williams, which I cannot describe.

AVERAGE MORTALITY OF ALL MANKIND.
The population of the whole earth has been variously estimated at between eight hundred and a thousand millions of souls. If we fix upon an intermediate number, say 946,000,000 and assign 30 CANADA TRISTLE.—A writer in the Genesee Farmer says he entirely killed a patch of Canada Thistle, by ploughing them in deep once a month, for three times in the summer, and sowed the ground to Winter wheat in the Fall. The stoutest wheat he had was where he had ploughed in the thistle, and the ground was there the lighest and mellowest. If well ploughed in, they are as good as a heavy dressing of barn-yard manure. Other noxious weeds should be ploughed in, in the same way. same way.

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uhers.
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Knapp on Communion.

ch of the unkind feeling am all denominations, said uncharitable remarks about sach other, proceed from misconception of each other's, sentiments; and there is no one thing more generally densured than restricted communion, as practised by the Baptist denomination, and that because there is so one thing more misapprechended or less understood. The design, then, of this little tract, is not only to direct all candid inquirers after truth to the apostolic practice, but also to rectify mistakes, to remove prejudice and to promote Christian union." Orders from the country will receive prompt attention. March 30. Depository 79 Cornhill, Boston. Books and Stationary.

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